

THE JUVENILE INSTRUCTOR

VOL. XLV

MAY 1910

NO. 5



1866

ORGAN OF THE
DESERET SUNDAY SCHOOL UNION

1910

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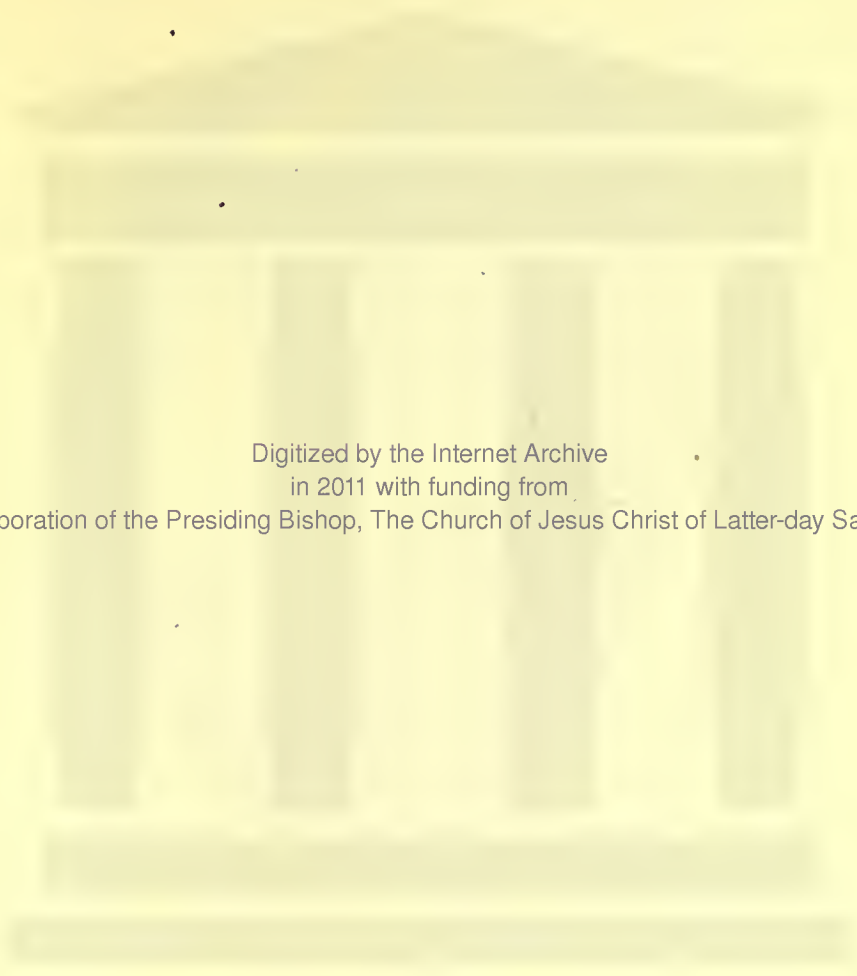


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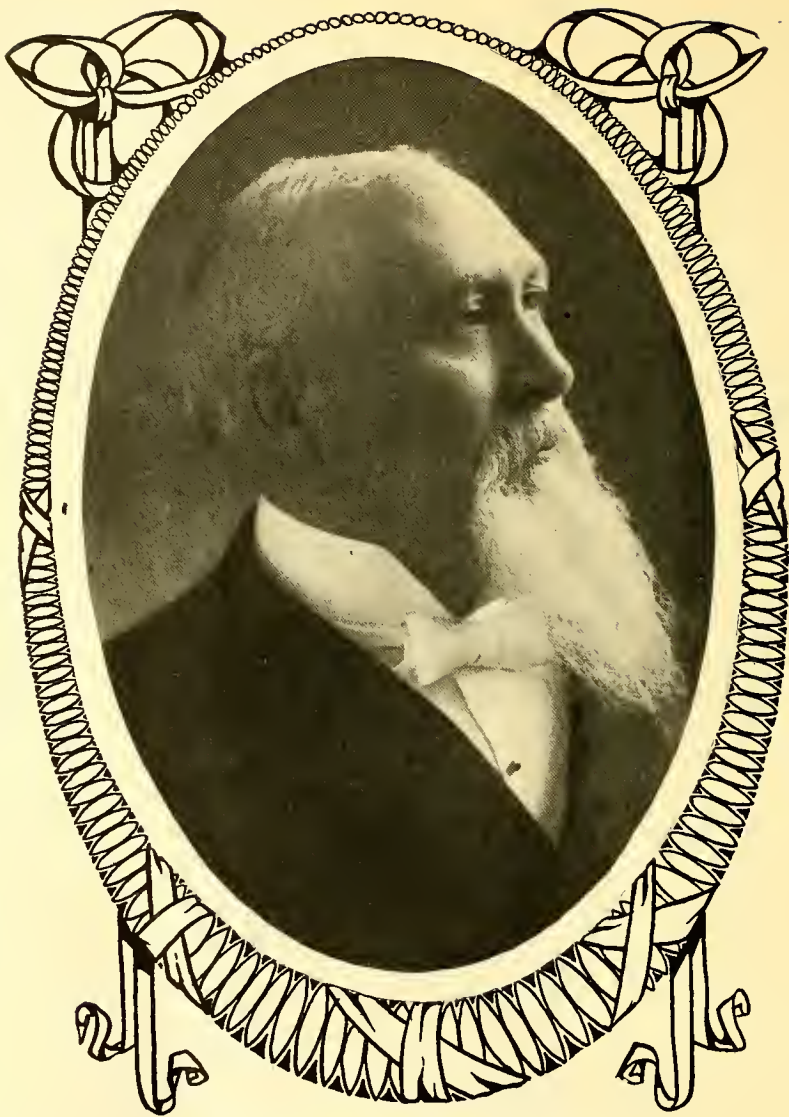
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PRESIDENT JOHN HENRY SMITH.

THE JUVENILE INSTRUCTOR.

ORGAN OF THE DESERET SUNDAY SCHOOL UNION.

VOL. XLV.

MAY, 1910.

No. 5.

President John Henry Smith.

It was with great satisfaction that the Saints in General Conference assembled, at the Tabernacle, Salt Lake City, April 6th, 1910, by hearty vote, unanimously sustained Elder John Henry Smith as Second Counselor in the First Presidency of the Church of Jesus Christ of Latter-day Saints. The appointment of President John Henry Smith to this exalted position is particularly fitting on account of his long association with the leading quorums of the Church and his wide experience and knowledge of affairs.

The JUVENILE INSTRUCTOR, Vol. 35, p. 321, published an interesting sketch of the life of Brother John Henry, written by Elder Edwin F. Parry and to which we refer our readers; and we take the liberty of reproducing from that article the following truthful estimate of the character of President John Henry Smith:

By nature and training he is most eminently qualified for public duties. He has a good knowledge of human character and an extensive acquaintance with prominent men not only in his own state but throughout the nation. These qualifications and above all his remarkable faculty for making friends wherever he goes, fit him admirably for the position and labors that have fallen to his lot.

The character of John Henry Smith is a fine study for every young man; and from it one can gain valuable lessons. It requires no very close acquaintance to understand his disposition, for in it there is no element of deceit or artfulness. The

motives by which he is actuated may be read in his open countenance and easy, natural and unassuming manner. He is straightforward in all his actions—never being guilty of any double-dealing—and is always outspoken and candid in expressing his sentiments. He possesses courage of the highest type—a fearlessness born of the assurance that he is in the right. These qualities impress all people with whom he comes in contact that he is sincere in his convictions whether or not they agree with his ideas. He is of a happy disposition, always hopeful, and he takes the most cheerful view of conditions that may confront him no matter how discouraging the aspect may be. He is quick to discern and appreciate the good qualities of others, is ever thoughtful regarding their welfare, and is broad-minded in his views. He possesses the same good qualities of heart as of mind, and he is liberal almost to a fault.

By his continued upright course in life he has established a credit for integrity and honesty, without which no man can expect to gain and retain the confidence of his fellows, no matter how brilliant his other attainments may be.

As a public speaker, Apostle Smith is convincing, forceful and eloquent. His eloquence is that of sincere earnestness. In private conversation he displays the same earnestness, and is always interesting and entertaining.

But the great secret of his influence with mankind is his love for them. The power that some men, more than others, seem to possess and exert over their fellows—frequently even against the will of the latter—is sometimes called personal magnetism. The force of attraction possessed by Apostle Smith is nothing less than the magnetism of pure love for humanity.



Joseph F. Smith, Jr.

On Wednesday, April 6, 1910, at the General Conference of the Church, Elder Joseph F. Smith, Jr. was unanimously sustained a member of the Quorum of the Apostles, to fill the vacancy caused by the elevation of Elder John Henry Smith to the office of Second Counselor in the First Presidency of the Church of Jesus Christ of Latter-day Saints.

Joseph F. Smith, Jr., son of President Joseph F. and Julina L. Smith, was born July 19, 1876, in Salt Lake City, and was baptized July 19, 1884, by his father. His ordinations and appointments in the Priesthood have

been as follows: ordained a Deacon 1888, a Teacher four years later, an Elder September 8, 1897, a Seventy May 12, 1899, a President of the 24th quorum of Seventy, March 2, 1903, a High Priest March 25, 1904, and on the same day was set apart as a member of the High Council of the Salt Lake Stake of Zion.

Brother Smith was a zealous worker in the M. I. A., having acted as an aid in the Salt Lake Stake in 1898-9 and instructor in the M. I. A. of the 16th ward 1901-2. In July, 1902 he was appointed superintendent of the 16th ward branch Sunday School,

which position he held until that organization was consolidated with the 17th ward at the time two tiers of blocks above the O. S. L. tracks were taken from the 16th ward and annexed to the 17th. May 13, 1899 he left Salt Lake City for a mission to Great Britain and for two years labored in the Nottingham conference, returning in July, 1901, and entering the employ of the Historian's office as clerk. He was called as an aid in the General Board of M. I. A. May 27, 1903, and January 6, 1909, a member of the General Board of Religion Classes. He was instructor of senior class M. I. A. 17th ward from 1905 to 1907. March 26, 1907 he became secretary and a director of the Genealogical Society and a short time later, librarian, and succeeded Elder A. Milton Musser as treasurer in November, 1909. He was chosen as as-

sistant Church Historian at the April conference, 1906. He acted as a home missionary in the Salt Lake Stake from 1901 to 1910.

Elder Smith on April 26th, 1898 married Louie E. Shurtliff, daughter of President L. W. Shurtliff of the Weber Stake. Louie died March 30, 1908, leaving two small children. On November 2, 1908 Elder Smith married Ethel G. Reynolds, a daughter of the late Elder George Reynolds.

Although a young man, Elder Joseph F. Smith, Jr. has already shown marked activity in Church work, and has always been a devoted and zealous worker in the Cause of Truth. His life has been clean, upright, and above reproach, and his appointment to this high and holy calling will surely meet the approbation of all Latter-day Saints.

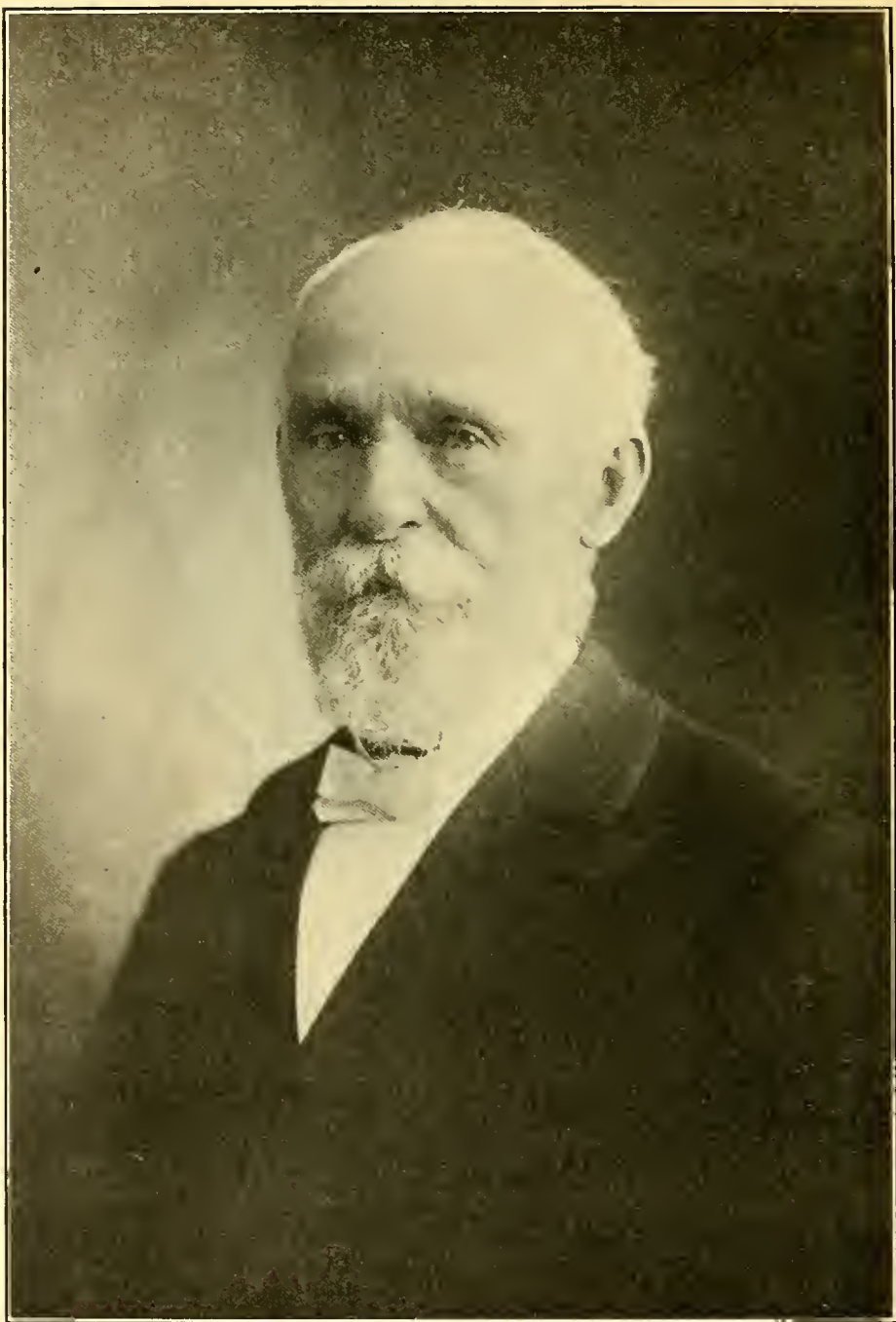
What Have I Done?

By Annie Malin.

When I'm called home and God shall say,
"What have you done for me today?"

Shall I look in His tender eyes
And see the praise I'd dearly prize?
A "cup of water" did I give
To help one fainting soul to live?

Have I reached forth a friendly hand
And helped some weaker soul withstand
Temptations that life's path beset?
Or did I pass by and forget?
What have I done? Oh, may it be
Some little good I've done for Thee!



PRESIDENT JOHN R. WINDER.

President John R. Winder.

By Orson F. Whitney.



The death of President John R. Winder left a void in the community difficult to fill. No better or more useful man has been found in the exalted position of First Counselor to the President of the Church. Prudent, sagacious, outspoken, yet unassuming, he was beloved by his associates, and respected wherever known. If he had an enemy, it was for principle's sake, not for personal reasons; for he was a just man, unselfish, and honorable in his dealings with his fellows.

John Rex Winder was by birth an Englishman, but spent most of his life on American soil. His parents, Richard and Sophia Winder, were living at Biddenden, in the county of Kent, when their son was born, December 11, 1821. He was baptized, according to the rites of the Church of England, when an infant, and confirmed at fourteen years under the hands of the Archbishop of Canterbury. Early in life he had to depend upon his own exertions, and consequently received but little schooling.

When twenty years of age, he secured a situation in London, at a fashionable West End shoe store, and while residing in the metropolis, married Miss Ellen Walters, November 24, 1845. About two years later his services were solicited as manager of a large boot and shoe establishment in Liverpool, and he forthwith took up his residence in that city.

There he first heard of Mormonism, and the manner in which it came to his notice was not only unique, but serves to illustrate how an important result may spring from a seemingly insignificant cause. His whole subsequent career hinged on what most men would call an accident, but which he himself recognized as an instance of the over-ruling providence of God. One day, while occupied as usual in the store, he picked up the fragment of a torn letter, on which were the words

"Latter-day Saints," a name he had never seen or heard till that moment. He asked one of the clerks what it meant, and was told that there was a religious people in America who called themselves Latter-day Saints, but were commonly known as Mormons, and that a branch of their church held meetings at the Music Hall in Bold Street, Liverpool.

Impelled by curiosity, Mr. Winder attended one of these meetings, and heard Elder Orson Spencer discourse upon the first principles of the Gospel. Though hid from the speaker, whom he beheld from a back staircase, he could hardly persuade himself that Elder Spencer did not know he was there, since every word uttered adapted itself to his condition, as if spoken expressly for his benefit. Investigating the principles taught, and being convinced of their truth, he was baptized into the Church, September 20, 1848, by Elder Thomas D. Brown. During the following month his wife was baptized by Orson Pratt, one of the Twelve Apostles.

The Winder family was associated with the Liverpool branch until February, 1853, when they sailed for America, their ultimate destination being Salt Lake City. Their ship was the "Elvira Owen." Ten days out from Liverpool, Brother Winder came down with smallpox, having taken it from a child brought on board with that disease, the presence of which he was the first to discover. Four others were also seized with it, and all were quarantined in a little house built on deck. As a result Sister Winder was left with three small children, including twin babes, to care for, without the assistance of her husband; and this was no small task on ship-board. Only one of the five cases proved fatal—that of a young man lying next to Brother Winder. Said the latter in his account of the incident: "In a

short time the sailors came and took the dead body and cast it into the sea. I heard them say, 'We'll have him next,' meaning me; but I did not believe them. I had a living faith that I would recover and reach the land of Zion." Convalescing while on the ocean, he, with his family, by way of New Orleans and St. Louis, arrived at Keokuk, Iowa, where they joined a company of Latter-day Saints under Captain Joseph W. Young, and came with them to Utah, reaching Salt Lake City on the tenth of October.

Brother Winder soon resumed business in the leather line, first with Samuel Mulliner, in the manufacture of boots, shoes, and saddles, at the same time conducting a tannery. In 1855 he formed a similar partnership with William Jennings, which continued until after "The Move" in 1858, when he went into business with President Brigham Young and Feramorz Little. They built a tannery on Parley's Canyon Creek, running it successfully until the native bark used in tanning became scarce, and the cost of imported materials made it impossible for the home product to compete with leather goods shipped into the Territory. It was during this period that Brother Winder purchased "Poplar Farm," in the southern suburbs of Salt Lake City, and thenceforth he engaged in farming and stock-raising, pursuits in which he took great delight.

At an early day John R. Winder became prominent as a military man. During the Echo Canyon War he was captain of a company of lancers, and after Johnston's army went into Winter Quarters at Fort Bridger, in November, 1857, at which time most of the militia returned home, he was left with a patrol of fifty men to guard the mountain passes leading to Salt Lake Valley, and to sound the alarm of any new movement on the part of the Federal troops. Captain Winder was relieved of vedette duty about Christmas time, but was soon again in

the saddle, accompanying General George D. Grant on an Indian expedition in Tooele Valley, pursuing a band of hostiles who had stolen horses from settlers in that part. The pursuers were caught in a terrible snow storm on the desert, where the trail of the Indians was lost. This occurred in March, 1858. Captain Winder again had charge of the defenses in Echo Canyon, remaining there until peace was declared. From 1865 to



CAPTAIN JOHN R. WINDER.

In the Black Hawk Indian War.

1867 he saw active service in the Black Hawk Indian War, part of the time as aide to General Daniel H. Wells, and during 1868 he collected and made up the accounts of the expenses of that strife, amounting to more than a million dollars. In the militia he rose to the rank of lieutenant-colonel of cavalry.

Colonel Winder was no less prominent in civic life, holding for fourteen consecutive years, beginning with 1870, the office of Assessor and Collector for Salt Lake City, and serv-

ing during the same period three terms in the City Council. From 1884 to 1887 he was City Watermaster, and retired from that position to enter upon his duties as second counselor to the Presiding Bishop of the Church, William B. Preston.

In April, 1892, when the Salt Lake Temple was nearing completion, the design being to finish the structure straightway, and have it ready for dedication on the sixth of April, 1893, forty years from the time of commencement, Bishop Winder was selected by the First Presidency to have special charge of the work. He fully justified the confidence reposed in him, discharging the important duty with characteristic energy and zeal, pushing the work through with expedition that enabled the general authorities to dedicate the Temple at the time appointed. When publicly complimented by them during the dedication services for his faithful and efficient labors, he modestly put aside the proffered praise, giving all credit to the First Presidency. On that occasion President Joseph F. Smith, then second counselor to President Wilford Woodruff, pronounced upon Bishop Winder a fervent blessing for time and eternity. The Bishop was a liberal donor to the fund that met the heavy expenses entailed by the labor of completion, and at the opening in May he was made first assistant to Apostle Lorenzo Snow, in the presidency of the Temple. He was continued in that position by President Smith, at the beginning of the latter's administration, and virtually had full charge of the sacred edifice until the day of his death.

Prior to his later appointments in the Church, Brother Winder, from 1854, held the office of Seventy, and from 1872, that of High Priest. He was one of the presidency of the Twelfth Quorum of Seventy, and subsequently acting Bishop of the Fourteenth Ward, Salt Lake City. Having served for some time as first coun-

selor in the Bishopric of that ward, he became, in April, 1872, a member of the High Council of the Salt Lake stake of Zion.

In addition to these responsibilities, there were placed upon him such trusts as United States Gauger, in the Internal Revenue Department, and the presidency for many years of the Deseret Agricultural and Manufacturing Society. Under the old political regime, he was chairman, for a long period, of the Territorial and County central committees of the People's Party, also sitting in one of the early Constitutional Conventions.

Distinctively a business man, prompt, careful, economical, possessing in a marked degree the practical insight and sound judgment necessary to the successful financier, President Winder had a wide range of secular activities. He never sought an office; the office invariably sought him; and though weighed in many balances he was not found wanting. Besides being a director of the Utah Iron Manu-



LIEUT.-COLONEL JOHN R. WINDER

facturing Company, Zion's Co-operative Mercantile Institution, Deseret National Bank, Deseret Savings Bank, Zion's Saving Bank and Trust Company, and the Utah-Idaho Sugar Company, he was president of the Deseret Investment Company, and vice-president of the Utah Light and Power Company. As may readily be surmised, his life was a most busy and withal a most useful one. He was seldom if ever late to an appointment, and delighted in punctuality and industry. An early riser, his habits were temperate, and his manner and methods active and bustling.

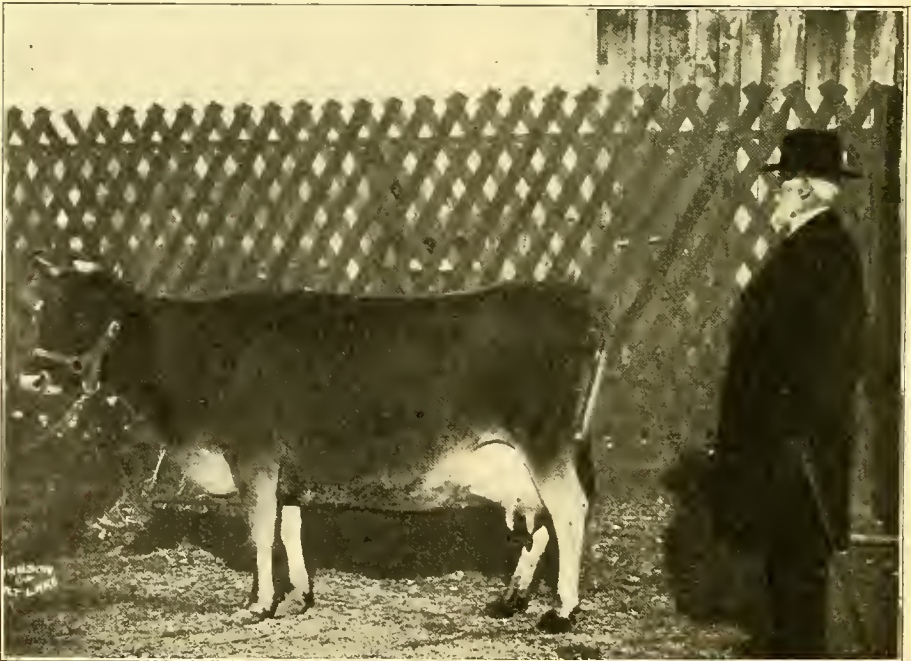
Having a sensitive nature, he was quick to think, speak, and act, but when not burdened with care, was brimful of jovial good nature. Though amiable, he was not to be imposed upon, and was a fearless defender of what he believed to be right.

John R. Winder became First Counselor to President Joseph F. Smith on the seventeenth of October, 1901, and

held that high office to the end of his days. He was eminently fitted for the place, his mind being an encyclopedia of general information, particularly on Utah affairs, and his counsels being safe and reliable. By none was he more appreciated and esteemed than by the leader whose right hand man he was during the closing years of his life.

President Winder was the center of a wide domestic circle. By his first wife, Ellen Walters, who died in November, 1892, he was the father of ten children, and by his second wife, Elizabeth Parker, whom he married in 1856, he became the father of ten more. His third and only living wife, wedded to him in October, 1893, was Miss Maria Burnham, formerly of Fruitland, New Mexico.

President Winder died at his home in Salt Lake City, on the twenty-seventh of March, 1910. The end came calmly and peacefully. Weak and worn in body, but with mental



JOHN R. WINDER, THE STOCK RAISER.

powers unimpaired, the veteran warrior, life's battle fought and won, passed to a well earned rest, to await the reveille of the resurrection.

A NAME BELOVED.

There's a name writ oft, a name writ large,

In the book of human life.
What name, than this, more in merit's charge,
Or more with glory rife?

John the Beloved—'twas the name he bore

Who wrote as the Spirit spake;
And John, that other, who went before,
And bled for the Master's sake.

The name of Wycliffe, "The Morning Star;"

Of Calvin, and Knox, and Huss;
Of Milton divine, whose fame from far
Has descended unto us;

The name of many a sapient sage
In science, in letters, in art;
Warriors and statesmen of every age,
Giants in mind and in heart.

Till, chosen of God and honored of man,
That radiant name appears
Shining down from the snowy summit van
Of eight and eighty years,

Silvering the brow of a son of God,
A man of war and of peace,
Who fought for the right, then plowed
and sowed,
And reaped the rich increase.

A pillar in God's Temple now,
No more to go out for aye.
Here, o'er his dust, will memory bow,
And keep his fame away.

Next to the Prophet, our chief in charge;
Victor in peace as in strife;

John Rex Winder—a name writ large
In the Lamb's great Book of Life.
O. F. W.

John R. Winder: An Appreciation.

By Ex-Governor Heber M. Wells.

My first recollection of John R. Winder is like the first recollection of these hills around my native city,—and just as I cannot remember the first time I ever saw Ensign Peak, so I cannot remember the first time I ever saw Brother Winder.

My earliest recollections of him—to know who he really was—were during the period that my father was mayor of the city, which was from 1866 to 1876, during a greater portion of which time Brother Winder was City Assessor and Collector of Taxes. In a vague sort of way I remember before this that he was my father's adjutant when my father was Commander of the Territorial Militia. I particularly recall the fine figure of a man, at the annual encampments of the militia, which were then called "musters," and held just over the Jordan river, riding upon a dashing horse that danced when the band played. The boys called the horse "Croppy" because his ears had been partially shot

off, and the tradition among the boys at that time was that they were shot off in battle with the Indians.

In 1875, when I was 16 years old, I went to work for Brother Winder in the Tax Collector's office, and I remained continuously in his service until 1882 or 1883, when I was elected City Recorder to succeed Hon. John T. Caine, who at that time went to Congress. During the time I was in his employ and afterwards, up to about 1888, I was very closely associated with Brother Winder, and had an opportunity to know him as a younger man may know his elder—as a subordinate may know his superior officer—as a son may learn to know his father.

This city and this community teem with good men—men of character—men devoted to the service of God—men full of faith and charity and good works, but it is my testimony to you that I know no better man—no man of greater virtue, integrity and all the

Christian graces that go to make a gentle, loving, noble, *manly* man, than was John R. Winder.

Among his great characteristics were his untiring energy and his perfectly wonderful industry. Six o'clock in the morning never found him in bed, and he worked, worked, worked, cheerily, but incessantly, from morning till night, and until all his daily tasks were done. In this respect he greatly resembled our late President Woodruff, whose maxim in life was that it is better to wear out than to rust out.

Brother Winder was a man of great executive ability, a natural leader of men, yet careful in details, and bent upon attending to all the most important duties himself. In this respect he might be likened to the great Napoleon, who believed that if a thing needed to be well done he should do it himself.

John R. Winder was naturally military. His bearing was military. He was straight as an arrow. His movements were quick and his carriage alert and graceful. His work was like clock work, precise and perfect. With a pen he was swift and accurate—his accounts were well kept, clean, and methodical. In all respects he was a perfect soldier and a perfect gentleman.

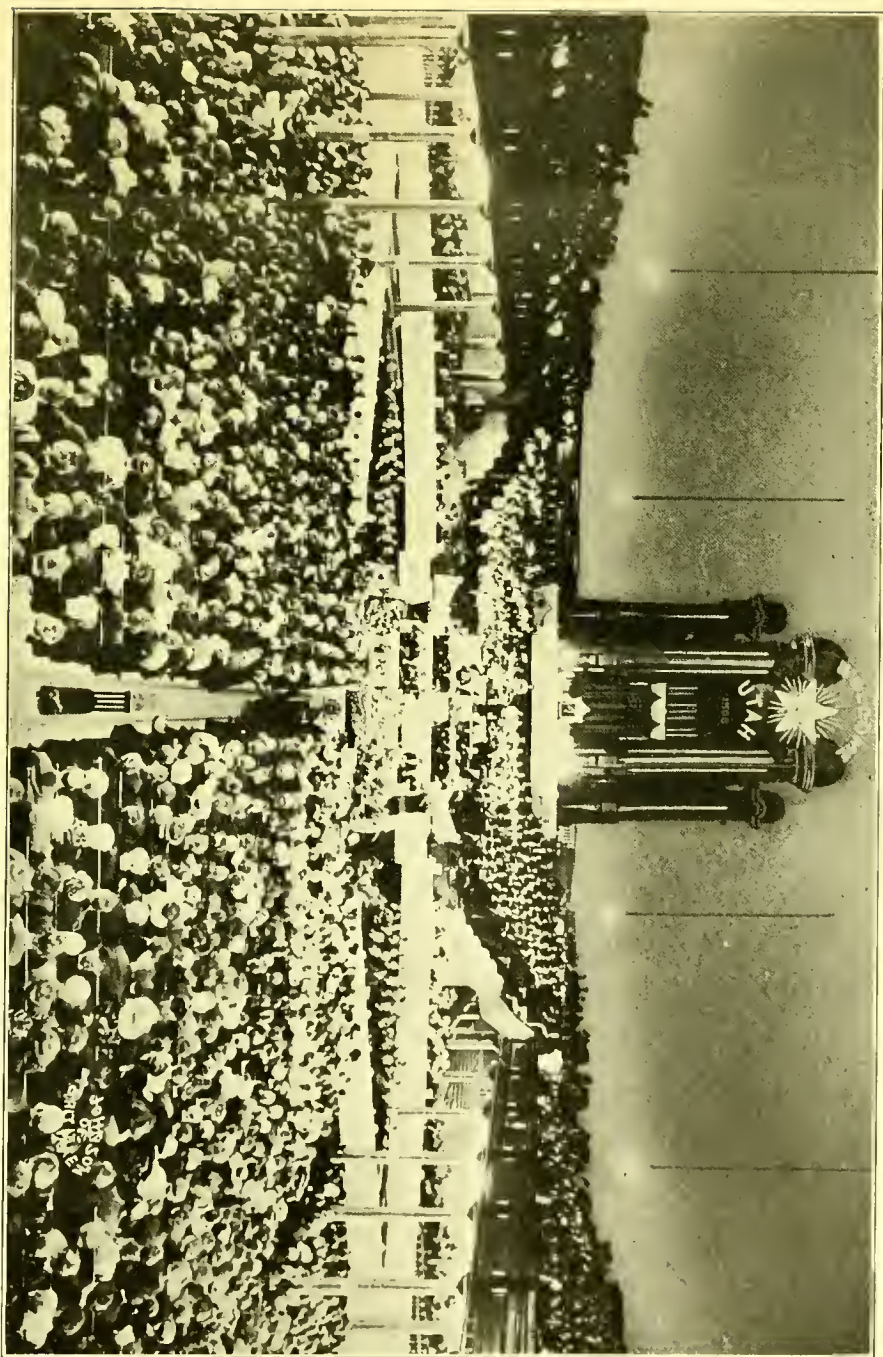
Although in rank as an officer in the Territorial Militia he was designated as Colonel, in reality in that greater service to which he devoted his life—the service of God—he was a General, and in my opinion there are few greater in all the armies of the Lord.

He was a man of much wisdom, keen discernment, and great sense of justice. He was full of courage and optimism, and with it all had a keen sense of humor which enlivened his spirits and kept his soul sweet and his days full of love and sunshine. He was one of the most approachable men I ever knew,—kind to the poor—a friend to the widows and the fatherless—a counselor to all who sought his advice—and their name was legion.

He was a great reader, especially of the daily newspapers, and having a very retentive memory, he came to be regarded as a walking encyclopedia of information on current history.

From long connection with assessing and collecting of taxes, during which, especially in earlier days, he would visit personally every house in the city, he came to know almost everybody by name, and with that keen perception, which was a second nature, he also came to know the financial circumstances of almost every taxpayer, so that his opinion as to whether persons were able to pay their taxes or not was invaluable. I remember one time a deserving young woman, who had recently lost her husband and was struggling along, trying to earn a scanty living for a small family of children, came into the office and told him that she observed by reading the ordinances, it was within the power of the city council to remit the taxes of the insane, idiotic, infirm, or indigent; but as she did not belong to any of the classes designated, wondered what she was going to do. "Never you mind," said the genial collector, "just leave that to me. If anybody should attempt to collect taxes from you in your condition he would be entitled to a worse name than anything mentioned in the ordinance."

Brother Winder was always a friend of the young man. He seemed to love to listen to their stories of hope and ambition, and always lent them an encouraging word. As an instance of this I have but to cite the case of my brother, Captain Briant H. Wells, who is now an officer in the United States army. He has frequently said to me that he derived more inspiration and good wholesome advice from Brother Winder than any public man in his acquaintance. Upon his return to Salt Lake, after various tours of duty with his regiment in foreign lands, Briant never failed to call upon Brother Winder to pay his respects, and some years ago he wrote from the



FUNERAL OF PRESIDENT JOHN R. WINDER.

Philippine Islands, saying that in the natural course of events Brother Winder might not live very much longer, and in the event of his death he directed that flowers be sent with his loving remembrance.

I might multiply instances of Brother Winder's beneficences that came under my personal notice, but I have been admonished to be brief. To partially sum up his virtues I am led to quote a short selection from one of the great American orators, because I think it applies with peculiar appropriateness to Brother Winder:

"This brave and tender man in every storm of life was oak and rock, but in the sunshine he was vine and flower. He was the friend of all heroic souls. He loved the beautiful and was with color, form, and music touched to tears. He sided with the weak, the poor, the wronged and lovingly gave alms. With loyal heart and with the purest hands he faithfully discharged all public trusts."

I remember years ago—I will not pretend to say how many, but I think it was in the 80's—Brother Winder was stricken with a very serious illness. I am relating this to illustrate his great faith, and his love for and belief in the ministrations of his brethren. It also serves to illustrate the great love of his brethren for him, and particularly that of President Joseph F. Smith.

Brother Winder was lying on a bed of pain at his farm, south of the city, and in spite of all that was done or could be done for him he grew rapidly worse, until by many of his friends and relatives his life was despaired of. With a divine faith and reliance upon the Almighty, but with a humility and resignation and preparedness for death, if it was the will of the Father that he should go, he threw away the medicines, dismissed the physicians, and asked his friend and brother, Jos-

eph F. Smith, then a member of the Twelve Apostles, to stay with him and pray with him and minister to him. Apostle Smith responded with cheerfulness to the call. I do not remember how long the two stayed together, but I remember calling at the farm many times and seeing Brother Winder upon an improvised bed, in the orchard, with Apostle Smith sitting by his side, fanning him and cheering him with words of comfort and consolation. Day and night he labored over the poor stricken friend, and at the end of a week or so, slowly but surely, Brother Winder began to improve. From that time on it was apparent the victory was won, the prayer of faith had been answered, and Brother Winder was saved to a long life of further usefulness.

When many years afterward President Smith, who had ascended to the Presidency of the Church, selected John R. Winder to be his first counselor it excited some wonder, perhaps, among those who did not know their abiding love of one another, but I remember to have thought to myself, how fitting it is that brethren who have been down into the valley of the shadow of death together, who may have together seen the very face of God, should be associated together in unity and harmony as long as either one shall live.

I am thankful for, and I esteem it a great honor to have this opportunity to pay my respects to my old friend and father. I shall cherish his memory as long as my life shall last. He has earned the reward of a well spent life. He has wrapped the drapery of his couch about him, and lain down to pleasant dreams. May his rest be as full of peace, and his labors in the eternal world as full of joy as his life was full of good works and comfort to his fellows.

The Foot-Path to Peace



○ be glad of life because it gives you the chance to love and to work and play and to look up at the stars. TO be satisfied with your possessions, but not contented with yourself until you have made the best of them. TO despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice. TO be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners. To think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's Out-of-doors. These are little guide-posts on the foot-path to peace.

— Henry Van Dyke.

EDITORIAL THOUGHTS

THE JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

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SALT LAKE CITY - - MAY, 1910

The Home Evening.

There has for some years prevailed the belief that the father, from one circumstance or another, has been too often absent evenings from the home. The various organizations of the Church have required duties which he felt incumbent upon him to perform; and then there has not been such regularity in the program of his evening work that he could say with any certainty that any special evening of the week was his own, free from some unexpected appointment or emergency call.

In view of these facts, the Presidency and the High Council of the Granite Stake of Zion planned their evening meetings and all ward entertainments and duties in such a manner as to leave one evening in the week free to devote to the instruction, en-

couragement, entertainment and sociability of family life. This was to be an evening when, for a short period, the family could meet in the home circle and entertain themselves by a program, from which they could enjoy reading, speaking, singing and prayer. Suggestive programs were devised more in the spirit of helpfulness than with a desire to obtain uniformity and discipline. It is, perhaps, too early to say just what has been accomplished by this improvement upon past conditions. That special and lasting good, however, could be attained by the careful and conscientious observance of one evening in the week devoted exclusively to family interests, all were agreed. The results, however, depend upon the manner in which these new ideas are carried out.

This is an age of specialization in which too often our various needs are provided by specialists who look after all our individual and family wants. Almost the entire religious education of our children is being left to the Sunday School, the Improvement Association, and other organizations throughout the Church. Parents have come to feel in too many instances that these organizations constituted relief from, and that they were a substitute for religious training in the home.

There is perhaps no subject taught to our young people in which authority is so important a factor as is the subject of religion, wherein men and women should speak as those having authority; and there is no authority more vital to the well-being of our children than the authority of the home—that parental authority which has the most powerful influence in giving force and direction to the lives of our children. *The voice of the father and the mother should therefore be heard in testimony, and in the declaration of*

that eternal good which comes from the best and highest home influence. We should never reach the conclusion that the school room or the religious organizations of the Church can ever be equivalent substitutes for home teaching and home influence. The present danger with many parents arises from the fact that they are surrendering too fully the place they occupy in our religious life to the care and direction of professional training.

Unity in the home, if it is to be strong and lasting, must be the outgrowth of mutual understanding, mutual good will, and mutual helpfulness. The existence of family feuds, family antagonisms, and sometimes hatreds is the strongest of evidence that such a home is not doing its proper work. Brothers and sisters should be made to feel from the earliest period of their childhood a mutual good will and a fraternal love. Brothers and sisters should feel that they are under moral obligations to one another, that they should be mutually helpful, and patient, and long-suffering. They should be taught to build up a united family life in which the principles of loyalty, brotherhood, and devotion are predominant.

When in the family circle the children are encouraged to express themselves in fullness and freedom to one another, they learn to understand and appreciate one another's motives. In the home that implicit confidence that makes friendship binding and lasting should be cultivated and encouraged. *There is no more beautiful practice among brothers and sisters than the cultivation of mutual confidence in each other. Wherever you see two brothers who have enjoyed and respected each other's confidence from boyhood up, you find in them a spirit of loyalty and friendship in all their subsequent relations in life.*

Some men and women are altogether too much given to secrecy and restraint. It is better that men and women should be well and reasonably

known than that their lives should be hidden from the knowledge of their fellow-men. Many are today by their exclusiveness in a social way drying up the fountains of their sympathies, humanity and love. They are living too much for themselves, and too exclusively within themselves. These social or un-social tendencies may find their way into *our* homes, until brothers and sisters and fathers and mothers will know too little of one another's lives, and therefore have less and less sympathy and love for one another. There is no sadder picture in life than the exhibition of estrangement among parents and children in the home. If they do not open their hearts to one another, give voice to their convictions, friendships, love, and attachments in the home by closer relations than exist in many family circles, they will cease to enjoy that brotherhood and family loyalty which belong to every hearthstone.

These evenings at home are not intended more for intellectual pastime than for the development of a spirit of kindness, good will, good cheer, devotion, and union. It is to be feared that parents and children are not sufficiently acquainted with one another, that they do not sufficiently sympathize with one another, and are not as mutually helpful as they should be. There is no better place than the home for the confession of our weaknesses, thoughtlessness, and our indifference to the duties of life; and there is no better place than the fireside to form resolutions to reform and to improve, and there is no one who will lend more cheerfully a helping hand and cheering encouragement in the hour of distress than those who constitute such a home circle. The songs of the home should be the songs of the heart, the prayers of the home should be the sincerest that ascend to our Maker.

There is no institution in all our land that is more endangered than the home. Its very existence is threatened. Conditions that make for the best and

highest home life are wanting. Parental influence is losing its hold in too many homes; and if our homes succumb to the insinuating influences of a pleasure loving life, and a sinister world, there is nothing left upon which the institutions of our country can rest in safety.

If the idea and spirit of this "home evening" are properly comprehended, and faithfully carried out, the whole home atmosphere may be cleared up and beautified. Every evening at home will be an improvement upon the desultory ones and far better than it has been in the past. A higher standard of love and confidence will be created and parental influence and authority and brotherly and sisterly love will escape those nullifying influences that are threatening the continuance and mission of the home. If the present movement in the Granite Stake of Zion accomplishes the good ends in view, it will be an example worthy of imitation for all Israel.

JOSEPH F. SMITH.

Deseret Sunday School Union.

The Deseret Sunday School Union met in general conference at the Tabernacle, Sunday evening, April 3rd, 1910, at 7 o'clock. The Tabernacle was filled to overflowing and there was probably the largest attendance ever reported at a Sunday School gathering.

The conference was presided over by the General Superintendent, President Joseph F. Smith, and was opened by the congregation singing, under the direction of Elder Horace S. Ensign, "Onward, Christian Soldiers."

Prayer was offered by Elder Wm. A. Morton.

The congregation sang, "Hope of Israel."

Secretary Geo. D. Pyper called the roll which showed representation from fifty-five stakes and six missions. The secretary also read a summary of the annual report for 1909 as follows:

Total number of schools, 1,196—a gain of 32 over the previous year.

Enrollment of officers and teachers, 19,837; pupils, 128,283; parents' classes, 20,537; stake boards, 879; total 169,536—a gain of 5,793.

The percentages of attendance at Sunday School were as follows: Officers and teachers, 68; pupils, 59; parents' classes, 43. Average attendance at Union meetings, 42 per cent.

Latter-day Saint children over eight years of age unbaptized, 2,865.

Officers and teachers observing the Word of Wisdom, 85 per cent; pupils, 83 per cent.

Officers and teachers who observe the Law of Tithing, 91 per cent.

Volumes in Sunday School libraries, 26,782.

Latter-day Saint children between the ages of four and twenty-one not enrolled in the Sunday Schools, 17,253.

Elder Stephen L. Richards presented the general Sunday School authorities, and they were unanimously sustained. The names appear at the head of this department.

"The General Board: Its Organization Duties and Functions" (8 minutes)
.....Elder Henry Peterson
Tenor Solo, "Dream of Paradise".....

.....E. F. Tout,
with cello obligato by Maggie Tout
"Stake Boards" (a) Qualification and Selection of Members. (b) Organization, Duties and Functions (eight minutes). Elder Sylvester D. Bradford
"Local Boards" (a) Qualification and Selection of Members. (b) Organization, Duties and Functions (eight minutes).....First Asst.
Gen. Supt., Elder David O. McKay

Elder Heber J. Grant referred to the death of President John R. Winder and read an expression of love and sympathy prepared by the General Board.

He also submitted the following appreciation, which was unanimously adopted:

"The Deseret Sunday School Union, through its officers, teachers and pupils, in general conference assembled this 3rd day of April, 1910, hereby adopts this expression of love and respect to the memory of President John R. Winder, who departed this life March 27th.

As a member of the General Board of our Sunday School organization, and as a Counselor in the First Presidency of the Church, President Winder has been to us a worthy leader, whom to have known is to respect, to honor, and to love.

"The Sunday School Union, in common with all other organizations within the Church, as well as the Church as a whole, has been strengthened and sustained by his wise counsel and earnest labors.

"While we mourn over the present loss

of his inspiring presence and sustaining effort, we rejoice in the memory of past association and in the assurance of a reunion yet to come.

"As we devoutly give thanks that such a man has been one of us, so do we humbly submit to the Divine mandate that has called him hence, great as is our deprivation and deep as is our sorrow."

Horace S. Ensign then sang by request, "Face to Face."

The Liberty Stake Sunday School Board recited the Twenty-third Psalm.

President Joseph F. Smith gave an address of encouragement to Sunday School workers, which will be printed later.

The Congregation sang "Marching Homeward," and the conference adjourned.

"Writing Down" to Children.

Much mental energy is wasted every year in "preparing" for children's reading the famous books of the world's literature. The offense arises both from an underestimate of the child's power of appreciation, and a grave misconception of the real excellence of the masterpieces themselves.

Whatever the adapters may think, it is not well to put into "simple" language—words of one syllable—the great stories of the Bible. It is not the bare bones of those stories which have made them immortal; in some cases the actual framework is common-place enough.

The magic lies precisely in the words which clothe them, in the poetic imagery and imaginative glow, which ornament and illumine them. There genius speaks; put in the bald and anxious language of the uninspired editor, the masterworks become dull and uninviting things. Ten to one, a child who begins with adaptations will be discouraged from ever opening the originals.

Children need not know the dictionary meaning of every word they see or hear. They follow the sense well enough, and respond with delightful readiness to the mysterious atmos-

phere and poetic glamour, which the supreme artists have known how to throw round their work.

Because these are the things which make the great books great, and because early familiarity with the best in literature as in life, is of inestimable value to the growing mind, the child ought not to be condemned to the "simplified" classics. If he is too young to show interest in the originals, wait till he is older. Do not spoil his appetite by feeding his mind with tabloid and tasteless stuff. Publishers and editors must live, no doubt, but some things ought not to be profaned.—*Youth's Companion*.

WHY I ATTEND SUNDAY SCHOOL WHEN IT RAINS.

1. Because the Fourth Commandment does not except the rainy Sabbath.

2. Because I insist on the superintendent being there, whose contract is no more binding than mine.

3. Because I may miss exactly the talk or prayer I need.

4. Because my presence helps more on rainy than on bright days.

5. Because the rain did not keep me from the Theatre last Monday, nor the reception last Tuesday, nor the dinner last Wednesday, nor the party last Thursday, nor the lecture last Friday, nor the ball game last Saturday, nor the store any day in the week.

6. Because an example which cannot stand a little wetting is of little account.

7. Because my faith should not be a matter of thermometers.

8. Because the man who fears the rain will soon fear the cloud, and he who fears the cloud will soon fear the sky, and he who fears the sky will soon fear the daylight itself as reason for neglecting the Sunday School.

9. Because my real excuse must be to the God of the Sabbath.—*Sunday School Outlook*.

DEPARTMENT WORK

Superintendents' Department.

*General Superintendency, Joseph F. Smith, David O. McKay and
Stephen L. Richards.*

FUNCTION OF THE ASSISTANT SUPERINTENDENT HAVING IN CHARGE "OFFICERS' WORK" IN THE DIVISION OF RESPONSIBILITY.

[The following article, read by Elder H. W. Valentine before the recent convention at Brigham City, is commended to our superintendents by the General Superintendency.]

The relation of the superintendency to each and every officer of the school should be very close. This many-sided relation, this just adaptation of each officer to the whole, cannot be effected by the superintendent alone, neither is it intended that such should be the case,—for this very purpose he is given two assistants, each of whom represents strong individuality and positive initiative, the expenditure of which has led to the three fold division of responsibility among the superintendency of all Sunday Schools.

SECRETARIES AND TREASURERS.

It is not intended that the superintendent in charge of minor officers shall direct the secretaries and treasurers in their work, but to counsel with them, to be in close relation to their work, and strict harmony with their plan, to know the desires of their hearts so far as they relate to Sunday School work. Also, to know the needs of their departments, and aid in providing for them. To be concerned for the welfare of the department. A department may exist with very little support, but it can never grow or increase its efficiency except through the energy of the officers in charge. The superintendent in charge of any specific work should be so intimately acquainted with such work as to recog-

nize its effectiveness or the lack of it. Innovations of advancement come from those who are in the firing line; not those in the rear. An officer who isn't in close touch with the fire line is in no position to advance or retreat or even receive suggestions and weigh them. He is without purpose, direction or guidance. He is as a vessel at sea without a rudder; a compass or a guide at the absolute mercy of the waves.

The waves themselves are ever without a purpose or direction, but with a well-rigged ship and a guide at the helm who sees clearly the objective point, little is to be feared from the turmoil of water. So, also, in the Sunday School, if it is well managed, strongly equipped, with a helmsman who sees clearly the object of his calling, nothing is to be lost.

As head of a department, it becomes the duty of the superintendent to inspect and investigate the work which is being done. It is a well established axiom that work delivered is not in advance of the requisition. Those who require least get less, while those who require much may get more. If you feel the importance of your calling, it will bristle with interest and life, and become a living inspiration. If you are indifferent to its life, it soon becomes a dead issue and is meaningless. Stand aside and look at the labyrinth of life rushing hither and thither, and see how foolish it appears. Step down, enter the throng, fix a purpose, go about it, and see how full of meaning the labyrinth has become.

So the routine work of secretaries and treasurers may be viewed by those who are standing afar and gazing; and so, indeed, does every work appear

to the unconcerned; but not so! In the gamut of life what work is most important? On the gamut of the instrument which tone is most useful? In the gamut of Sunday School officers, whose work is paramount? To each, mine; to the Sunday School all. Not a strong department, but a perfect whole is our aim.

LIBRARIAN.

Everything that has been said concerning secretaries and treasurers applies to librarian with equal if not with even greater force. To teach people the power of a gun without teaching them the danger of its misuse, would be very unwise. To teach people the use of any power without at the same time teaching them its control or direction, would be dangerous. To teach to read without teaching what to read is certainly not performing our whole duty. That the librarian may be able to do this he must be supported by some branch of the head.

It is not the business of the superintendent to tell him what to do, but to *show* him what to do. Man does not become enthused through prate or idle words, but by his own effort. If there are any present who are listless, and uninterested in their work, I give here a recipe for regaining the old time fervor and interest, not to say love and satisfaction in the performance of the task. *Take your heart with you to your work and the drudgery will disappear.*

The highways of progress are not paved. Here and there trees have been blazed which mark the direction of the movement; but the inspiration of God, and the dedication of an honest man to the cause of libraries may point the way to the hearts of boys and girls, and to the throb of interest in the listless teacher. The inspiration of the Holy Spirit is never intrusive—it rarely knocks where its entrance is not sought. "Man's extremity is God's opportunity."

Have you reached your extremity in the interests of your library? Have you accepted the counsel of the servants of the Lord in your midst, and carried them out? If you haven't your extremity has not been reached. Have you pondered and planned for the success of your books, and not received ideas? Have you been visited by suggestions that meant too much work and you let them pass? If so, your extremity has not been reached. The inspiration of God has not been invited, or at least, not entertained. It rarely knocks where it isn't sought. Go too! Make your library your business, and when your resources are baffled your extremity has been reached and God will make you equal to the task.

CHORISTERS AND ORGANISTS.

"The song of the righteous shall be a prayer unto God." "God delighteth in the song of the heart." Note the "song of the heart," whether we sing or whether we pray. Let's take the heart into every manifestation of our power. Nearly one half of the time of the general assembly of Sunday School is occupied by the chorister and organist; hence at once is seen their power for good and evil, as it is well taken or otherwise. Since so much opportunity is given these officers, much must be required; hence the great responsibility which the assistant superintendent has in filling to completeness this duty. It has long been said that "Knowledge is power." But this ground is coming to be contested by many whose claim is that "Emotion is power;" that feeling is more than knowing. That singing and music are priceless in the development of the emotions none will doubt or question. Emotions may be stirred for good or ill. It is important that only such emotions be aroused as shall stimulate for good. It is also criminal to engage in the exercise which more than any other offers opportunity for

emotional education, without producing the result. Indifferent choristers, and indifferent organists, will not long maintain with an assistant superintendent in charge of their department who recognizes the educational value of the emotions. To be a chorister is far more than to beat time or fix the tempo. To direct the human voice that it may express the emotions felt is far more than waving the baton. Like begets like; the soul-inspiring director must be soul-inspired. The organist whose rendition brings calm and quietude and the glistening eye must do more than execute the notes as they appear upon the staff before her. Her soul must be stirred even deeper than that of her listeners.

Whose privilege is it to enjoy the inspiration of this work? The superintendent in charge of these officers first and the officers second. If the superintendent in charge is not in love with this work, the head is non-active, and its effect may be felt throughout the school. To find fault is easy, but to remedy the weakness is very much different. The prelude may make or mar any session from the standpoint of the organist or from the attitude

of the school. It isn't sufficient to perform well properly chosen music, but the proper discipline of the school is even more potential. The emotions are most effectually aroused in calm and quiet atmosphere.

Music amid hustle and bustle counts for little in the uplift of the human emotions, while music, song or poetry in a serene environment melts everything given over to it, and yet "we get no more from music, poetry, and art than we put into it." Seated within whispering distance of the Divine call we may be as void of feeling as the inanimate rock. The specific duty which the chorister and organist owe to the school is to select for each occasion the most appropriate selection to render it to the very best of their ability, at the proper time and place. The superintendent having this work in charge, must be so close to this work as to be thrilled with its influence and power, and create favorable environment upon the part of the school as a whole for the joy and inspiration to pass from man to man, swaying and serving the depths of the souls of the children of God and the heirs of the earth.

CONCERT RECITATION FOR JUNE.

(Matthew 7: 13, 14.)

Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it.

SACRAMENT GEM FOR JUNE.

**He passed the portals of the grave,
Salvation was His song,
He called upon the sin-bound soul
To join the heav'nly throng.**

Secretaries and Treasurers' Department.

Geo. D. Pyper, General Secretary; John F. Bennett, General Treasurer.

"What Shall We Do in the Secretaries and Treasurers' Department at Union Meeting?"

[The following article was read in the Secretaries and Treasurers' Department of the recent convention, held in Brigham City, March 13, 1910, by Sister Louise Ingram.]

The question, "What shall we do in the secretaries and treasurers' department at Union meeting" may be answered in the following order:

1. Unfinished business.
2. Class registers.
3. Officers and teachers roll.
4. Minutes and minute book.
5. Monthly reports.
6. Quarterly summary.
7. Annual, statistical and financial reports.
8. Treasurers' accounts.
9. Miscellaneous subjects.

The unfinished business will consist of questions not disposed of at any previous session. It may be necessary to leave a question unanswered for a month to get some information from the general secretary or through the columns of the JUVENILE INSTRUCTOR. If a question is asked that has been taken up by the JUVENILE INSTRUCTOR appoint one of the members to look up said question, and be prepared to present it at next meeting.

The unfinished business being disposed of, we will now take up the class register. Let the secretaries ask any question pertaining to this part of the work. If the members have no questions, let the stake secretary bring up any points that have been noticed in her visits to the various schools. I consider the class register the most important part of the secretary's work. If the details are properly looked after in the class register, the minutes and reports of our schools are bound to be correct.

In taking up the officers and teachers roll book, it may be done in the same manner as the class register, by giving the secretaries the opportunity of asking their questions first, as they know better where their troubles are than the one presiding. If they have no questions to ask, the stake secretary should be prepared to offer suggestions and point out mistakes noticed in the visits to the different schools.

Very little trouble comes from keeping the minutes except in reporting department work,—that is, the subject of the lesson, the aim and the per cent, etc.; but if the class register is properly kept, this problem is easily solved. In discussing this part of the work, the stake secretary should have a blank minute book at Union meeting.

In checking up the monthly reports at Union meeting, do it in a general way, using a blank report that you have filled out for the occasion. Do not bring incorrect reports and papers to present to your class. "Never use a wrong to teach a right." Each secretary should be shown his or her own mistakes, but no others.

The annual statistical and financial reports should be considered at the meeting, in December, by distributing the blanks to those present, checking over the various parts, showing, if necessary, how each number is to be obtained and the totals that must correspond in order to make the report balance. Also call their attention to the necessity of having the financial part of the report correct.

At this point it will be a good thing to open up an account with one of your Sunday Schools, showing the debits and credits, and assist the treasurer in making a balance. Impress upon the treasurers the necessity of keeping correct accounts of all money belonging to the Sunday School. A treasurer should not form the habit of

using money that does not belong to him.

Any questions of a miscellaneous nature which properly come under the secretaries and treasurers' work should be taken up at this time and disposed of as quickly as possible.

All articles in the JUVENILE INSTRUCTOR on secretaries and treasur-

ers' work, should be taken up by first reading the article, and then discussing the same.

In conclusion, I will just say that I have found it practicable to allow the members of my department to go into the various departments of the Union completing the outlined work.

Librarians' Department.

Levi W. Richards, Chairman; John M. Mills, Howard R. Driggs.

(The following on Sunday School libraries was read and discussed in the department composed of Superintendents, Secretaries, Librarians, and other Sunday School officers, at the District Sunday School Convention, held at Ogden, Sunday, March 27th, 1910. Limited space prevents the publication of the entire paper, which was written by Charles R. Mabey.)

When this topic was first assigned me, and I looked over the subdivisions to be discussed as published in the JUVENILE INSTRUCTOR, I wondered whether the first was to be taken seriously. "The Benefits my School Receives from its Library." I looked at the case of books, which passes as our Sunday School library, and discovered on the four shelves about two dozen "Keys to Theology," of uncertain age and in more or less dilapidated binding; about fifteen copies of "Spencer's Letters," dating perhaps from Brigham Young's Presidency; and one whole shelf of an edition styled "Useful Information," antiquity unknown. In addition to these, there were about ten bound volumes of "The Contributor;" some similar bindings of the JUVENILE; another half shelf of smaller works, unattractive and time-worn; and a number of pamphlets. There were about six volumes which had been printed within the last decade, and which might be alluring to the ordinary child's mind. Among these were a "Life of John Taylor;" "Canon's Life of Joseph Smith," a "Church History," and a "Bible Com-

mentary." Further search disclosed a good "Webster's Unabridged Dictionary," which many moons ago had taken up its abode in a convenient window. Upon inquiry, I learned that there were a number of very excellent works in the hands of the teachers, and that these were performing yeoman service in providing material for the children.

Investigation elicited the information from one superintendent that his library was much the same as ours; while another stated that his school had no library at all.

This question naturally arose: "Is this a sample of the conditions that prevail throughout the Church?" Those present can best answer. If such is the case, this branch of our Sunday School work has been sadly neglected, and we should immediately institute a change. When we consider how eagerly children devour the books that interest them, whether good or bad, there is an apparent dereliction on our part. Only last week I met two little fourth-grade girls on the street reading one of those cheap wishy-washy novels. Upon asking them if it was a good book one of them spoke up, saying that it was the best one she had ever read and the most exciting. There are many excellent works in our district schools, works that have been chosen with judgment and care. What a great help the support and influence of the Sunday School should

be to these school libraries, in keeping the right kind of literature before the young minds of Zion!

Of course, I don't wish to throw discredit on the good derived from our present libraries, even though they are meagrely equipped. If we include the regular text books used in our classes as a part of our working libraries, the benefits are apparent. Our Church works team with spiritual knowledge, our auxiliary works give masterful expositions of the various phases of our religious belief. Who can estimate the benefits received by our children through the study of these? Who can measure the moral stature our young people are attaining through intercourse with these fountains of truth?

Carlyle said: "Blessings be upon the head of Cadmus of the Phœnicians or whoever it was that invented books." I agree with Carlyle; but if all the other works must go, preserve unto me the foundation stones of our faith. They will forever furnish untold wealth to the youth who enter the portals of our schools.

I take it, however, that in mentioning a school library, while these are included as absolutely essential, they are not all that is intended in that category. Like the poor, they are always with us, but not in the same sense. Haven't we permitted ourselves to be narrowed down to the small circle of knowledge ordinarily represented by these and really refused to enlarge the horizon as epitomized in that apothegm, "Mormonism embraces all truth?" We have made genuine preparation a live issue in class work; we have shaken the dry bones of the expression "God will put something into our mouths to say," and revived it with the life of systematic planning; our singing, always commendable, has received a fresh impulse in the department established as a chorister's place of study; our class work has been planned on a regular and really scientific basis; it now remains for us to touch the corpse of the neglected

library with the finger of faith and works, and bid it rise and be made whole. Nobody realizes more than do I the difficulties that lie in wait for us in this direction. It takes money to buy books, and the Sunday School has a perennial struggle with the financial problem. But even that has been overcome when funds have been needed in other branches of the Sunday School work, and in this particular one, it will not prove more difficult of solution. The initiative has already been taken by those who are at the head, and we should follow their example and carry out their recommendations.

Text and Reference Books.

We now give below a list of the works referred to in the "Sunday School Outlines," series B, for use in the Theological department. This, together with the lists previously published, will enable librarians and teachers to know just what books are required in the different departments, excepting the Parents' Department, which, from its very nature, has needs peculiar to itself. To meet the present requirements of this department the General Board of the Sunday School Union has prepared and published volumes one and two, of a work entitled, "Parent and Child."

Theological Department:

1st year: Bible; Book of Mormon; Doctrine and Covenants; Pearl of Great Price; Articles of Faith; Compendium; Y. M. M. I. A. Manual, for 1897-8; A reliable English Dictionary.

2nd year: Bible, (nearly all the lessons are drawn from the New Testament). New Witness for God, (chapter 7); Ensebius, (2: 23.)

3rd year: New Testament; Book of Mormon; Doctrine and Covenants; Pearl of Great Price; History of the Church; One Hundred Years of Mor-

monism; JUVENILE INSTRUCTOR, (Vol. IX); Brief History of the Church, (E. H. Anderson); History of the Prophet Joseph, (Lucy Smith); Life of Joseph Smith, (Cannon); Historical Record, (Jenson); Autobiography of Parley P. Pratt; Missouri Persecutions, (Roberts); Mutual Improvement Manual for 1906-7; History of Utah, (Whitney); Improvement Era, (1902, first article, also Vol. 5); Outlines of Ecclesiastical History, (Roberts); Life of Heber C. Kimball, (Whitney); Life

of John Taylor, (Roberts); Rise and Fall of Nauvoo, (Roberts); Leaves from My Journal; Succession in the Presidency, (Roberts); History of the Mormon Battalion, (Tyler); Biography of Lorenzo Snow, (Eliza R. Snow Smith.)

4th year: Bible; Book of Mormon; Doctrine and Covenants; Pearl of Great Price; Articles of Faith; The Mediation and Atonement; the Compendium; Deseret Sunday School Union Leaflets, (No. 205, "Tithes.")

Choristers and Organists' Department.

Horace S. Ensign, Chairman; Geo. D. Pyper, Robert Lindsay McGhie.

Sacramental Music.

By M. Chas. Wood, Weber Stake.

We are 'neath the facade walls of a high arched house of worship, with its protruding buttresses and vine covered belt courses. A magic sound calls our thoughts and holds them in a spell. We stop our leisure walking, and the silver light of the moon seems softened as it mingles with the yellow glow from the quaint colored windows.

What is it? Listen! A choir? No. Singing? Hush, listen! 'Tis the sacrament, and the organ is playing.

We linger and solemn thoughts are ours; no word is spoken; yet we are drawn together, my shoulder is brushed lightly, and the hand rests calmly there; our hats are removed, and the cool air seems enchanting and comforting. "What is the organist playing?" asks my companion.

"Hush! I can't quite say. Wasn't it divine and beautiful. Do you think such strains are related only to this life?"

Our journey is continued, and from business and care which previously occupied our minds, we are now conversing on things which make hope stronger, which feeds and heals the hunger of human existence, and sus-

tains and arouses all the affection of human feelings.

The divine part of our beings had been harmoniously touched, and our heart strings had responded as a harp to the graceful fingers of the harpist expert.

"Is such a feeling as we have had, given to all?" asked my companion. "Do all human beings feel as we have felt just now? Are the hearts and thoughts of the humble and the proud in accord?"

Does the offended brother's feelings soften when in such a solemn musical atmosphere?

Does forgiveness take the place of enmity when the grandeur and wisdom of life is revealed through the song or the touch of a musical interpreter?

Do youth and age bend alike to catch the interpretation as it comes to the receiving and listening ear?

Does such music arouse our emotions, and make us feel at peace with our fellow-men and our God? If such be the case, though in a small measure, then I, for one, am a believer in the sacramental music.

Whence came the notes which we term sacred, or from what in life has man written music which can arouse the feelings above spoken of?

Let us go back through the ages and see what we would be influenced by, should we attempt to compose sacramental music.

Can we imagine that last supper in the upper room of the man's house whom the apostles saw bearing the pitcher of water?

Would we portray in music the outer world who were not admitted to the sacred meeting in the garret, and have our notes tell of the strife and loud clamor, the turmoil of events which must have happened in that day? Would we play a sacramental piece with one key out of tune to show the spirit of Judas?

What then would influence us most, and what has influenced musical talent when inspired to write of the sacrament? In my mind, it is this: Christ knew his betrayer yet in his kindness He had him with Him. He was filled with tenderness for those He was teaching, for He knew how little they felt their responsibility. He felt He must do something to cause that they should remember Him and His teachings, and He said: "Take, eat; this is my body," and "drink ye all of it, for this is my blood;" and He further solemnly said He would not drink of the fruit of the vine until that day when He would drink it new with them in His Father's kingdom. When they had sung a hymn they went out into the Mount of Olives.

It is in this verse of Matthew that we will establish the tender, the solemn, the quiet, the masterful and the Divine.

How strange and queer the apostles must have felt when they understood Him not, yet when the mists were cleared, and their understandings were touched, how they must have sung that hymn!

If the organist is clever, he can al-

ways build greater thoughts for me.

Now write if you can that hymn which was sung, yea, with our Savior's voice among the rest.

Play, if you can the tenderness of notes which came from the throat of Him who must have felt so full of human tenderness. Sing, if you can, with the knowledge and feeling of a Christ. Oh! Sunday School songsters, organists, and choristers, feel, if you can, that you were in that chamber for one moment. Let ring in your imagination the joy of success, the sorrow of parting, the feeling of duty done, which He must have felt on that occasion. Then sacramental music will bring the contrite spirit to tears, will lift the crushed heart to its healer, will bring youth and age to one eternity, will accomplish the object for which it was established in the Sunday School, by transporting our souls, minds, and acts to proper spheres, and causing us to renew our covenants with pure and sincere thoughts.

Oh! Sacramental music-makers, is it worth the effort?

As a summary: I then believe in sacramental music, in Sunday School and Church, for the following reasons:

Good music lends a solemnity to the atmosphere, also helps us to think holy thoughts. Holy thoughts are proper when we renew holy covenants. Good music must affect all beings because there is the Divine in music, and all beings are creatures of the Divine, hence they must be in accord.

I support sacramental music, if in song, by singing with my best knowledge of music, by thinking of the words, and trying with feeling to interpret the same.

In listening to music, I form thoughts and words to the rhythm and cadence of the organ and renew to my soul the words, "I will always remember Him and have His Spirit to be with me."

If the piece being played is appropri-

ate, it always produces a soothing effect.

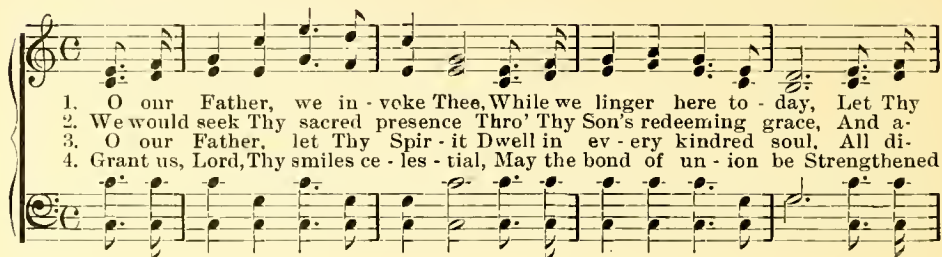
All sacramental music should soothe and comfort, as did the hymn of by-

gone centuries comfort and sooth the assemblage in the upper room, where was prepared for Christ and His disciples the feast of the passover.

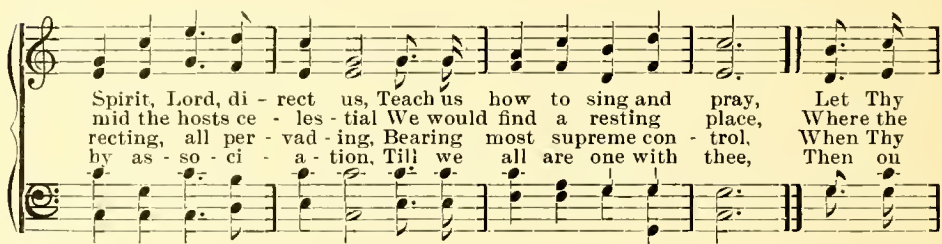
Invocation.

Words by A. Dalrymple.

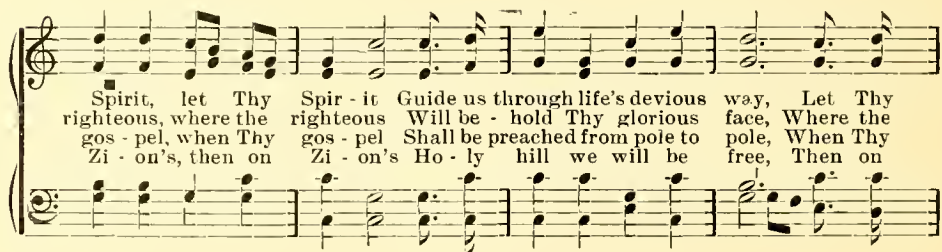
Music by L. Schofield.



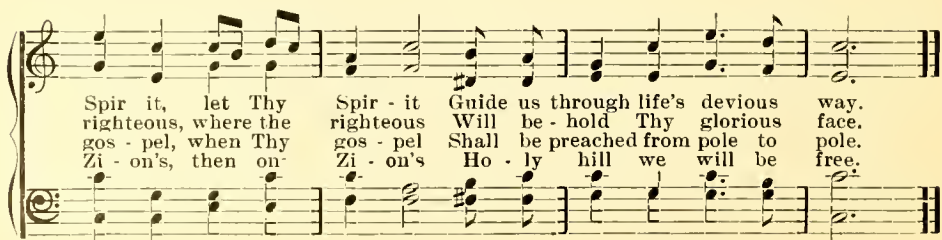
1. O our Father, we in - voke Thee, While we linger here to - day, Let Thy
 2. We would seek Thy sacred presence Thro' Thy Son's redeeming grace, And a -
 3. O our Father, let Thy Spir - it Dwell in ev - ery kindred soul, All di -
 4. Grant us, Lord, Thy smiles ce - les - tial, May the bond of un - ion be Strengthened



Spirit, Lord, di - rect us, Teach us how to sing and pray, Let Thy
 mid the hosts ce - les - tial We would find a resting place, Where the
 recting, all per - vad - ing, Bearing most supreme con - trol, When Thy
 by as - so - ci - a - tion, Tili we all are one with thee, Then on



Spirit, let Thy Spir - it Guide us through life's devious way, Let Thy
 righteous, where the righteous Will be - hold Thy glorious face, Where the
 gos - pel, when Thy gos - pel Shall be preached from pole to pole, When Thy
 Zi - on's, then on Zi - on's Ho - ly hill we will be free, Then on



Spir it, let Thy Spir - it Guide us through life's devious way, Let Thy
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 Zi - on's, then on Zi - on's Ho - ly hill we will be free, Then on

PARENTS' DEPARTMENT

*Henry H. Rolapp, Chairman; Howard R. Driggs,
Nathan T. Porter.*

RESOLUTIONS

*Adopted by the Convention of the
Sunday Schools of Millard, Pio-
neer, Salt Lake and Tooele Stakes,
held at Barratt Hall, Salt Lake
City, Sunday, April 10, 1910.*

*BE IT RESOLVED by the Sunday
School workers of the Millard, Pio-
neer, Salt Lake and Tooele Stakes, in
convention assembled, that we en-
dorse the action of the Parents' De-
partment of this convention in the
resolve to wage a campaign against
the unrestricted sale of liquor at the
various pleasure resorts of our vi-
cinity; and that we, and each of us,
here and now pledge our influence,
our efforts, and our suffrages as citi-
zens to the securing of such rigid
regulations of this unwholesome
traffic as shall protect, at least in
part, the growing army of young
people that frequent these places.*

WHAT BOXELDER STAKE HAS DONE IN
PARENT'S WORK.

At the recent convention, in Brigham City, it was reported that through the efforts of the Parents' Class work, fifty per cent of the parents have visited the public schools in that county during the last six months. From this has resulted the approval of the Boards of Education of the various cities within the stake, to do away with the "exchange pencil" habit, which consists in having all children, each night, put their pencil in some common box, and

on the next morning take a pencil therefrom, without regard to who had it the preceding day, which habit, it is claimed has caused sores around the mouth and nose of children, all of which has been prevented by the establishment of each child having its individual pencil from day to day. Through similar parents class work, they have succeeded in getting installed in one school a new system of drinking fountains, from which water is flowing in regular fountain style, thereby preventing unsanitary conditions.

Theological Department.

Geo. H. Wallace, Chairman; James E. Talmage, John M. Mills, Milton Bennion.

How to Conduct a Class Recitation.

By Dr. Joseph Peterson of Utah Stake Sunday School Board.

The successful Sunday School teacher will first of all have some object in view, or some purpose, in attempting to teach a class. If he has no other motive and can develop none, than simply responding to the request of the superintendent, he is unfit for the place, and should not undertake the work. The real teacher has a burning desire to teach. He wants to teach because of the good he can do humanity. A man may know a subject well and yet be unable to benefit a class in teaching it to them. The teacher must be an *enthusiast*—he must be enthusiastic for the spread of truth, for righteousness, and a faithful Latter-day Saint. *What* he teaches—his subject-matter—is always only a *means* to this end. We do not teach subjects but persons.

Let every one, then, called to teach in our Sunday Schools, put himself in this attitude. Humility, the feeling that one is only an instrument in the spread of truth and righteousness—this is the gate-way to success in real

teaching. The teacher must feel that the truth he is teaching is *his* truth and that the life he is pointing out is *his* most real life. No man or woman without broad human interests, zealous for the uplift of humanity, including himself, can get the best results as a Sunday School teacher.

In every lesson to be taken up, the teacher should have a special purpose; he must have in mind before going to the class just what he wishes to accomplish. At least a few good illustrations of the points to be brought out should be chosen before-hand. Any material included in the general outline, of which he can make no good use, should be omitted. We all differ considerably in what we can use most effectively. Each teacher should be free, moreover, to substitute for what he omits, or to add to what the outline suggests, any really appropriate material that he may find in books, periodicals, etc. But he should be careful that he does not misinterpret those whom he quotes, and make them say what they did not intend to say. In other words, he must always be true to facts. We do not, and should not find need to fear the truth. Let it be clearly understood in every case,

whether we are giving our own views or some one else's.

Valuable personal experiences relevant to the point at issue should be called for. Freedom of discussion is an important principle of class work. The recitation period, as it is called, is properly a period of intense and co-operative study. Anything trivial or irrelevant should be promptly refused consideration, or deferred for later use. Every member of the class should be encouraged to take part. The discussions should always make headway toward the end in view, yet we must always, if we want life and inspiration in the class work, avoid too great formality. Good, hearty, free, but always friendly and dignified, or respectful discussion is always to be sought.

It is a great evil for the teacher to assume a superior and infallible attitude. Dogmatism is, as a rule, one of the greatest destroyers of faith in the higher hopes of life and the great ideals of religion. The realm of faith, it seems to me, must not be overclouded by narrow and petty dogmatism. We must ever, if we are to be most successful, see the blue sky of the unexplored through and beyond our little world of experience. The great unknown, the yet, to us, uncomprehended aspects of reality and experience, lie all about us whithersoever we may turn our minds, if we see aright. They are the great inspirations of life, and of our highest hopes. "I have gathered a few pebbles on the beach, but the great ocean lies before me unexplored." This is the attitude of the inspiring and faith-promoting teacher of any subject. It is the point of view of every really great man, and is responsible for his ever-unceasing efforts in seeking truth. Certainly every teacher of religion, every follower of Christ, is among the class of humble truth-seekers.

Who knows God's true relation to the infinite, or who has comprehended the real meaning in life of evil and sin?

Dogmatic determination of these questions is destructive to the religious lives of our most advanced and reflective students in the theology classes. Let us not neglect getting directly to the New Testament in our readings, whatever else we may read. The point of view in our religion for which I am contending is not unorthodox Mormonism. "We are saved no faster than we gain intelligence." "Progress is eternal." These have been our watchwords. My caution is to keep to the words of revelation, as directly as possible, and not to assume an attitude obnoxious to the free thinker, though withal humble and earnest religionist and Latter-day Saint of our twentieth century. Revelation confines itself to the practical things of life, not to the incomprehensible. In these ultimate problems of existence and religion, each man must work out and define his hopes according to his temper. I have a right to my own views; but so has also my brother, who lives as righteously as I. Mormonism is broad and does not dogmatize on the indeterminate nor define the infinite. True faith can spring only from within. Even revelation must be understood or accepted as one's own truth, to have value. If it is not fully comprehended it is taken on the confidence in our Father who gives it. All this is illustrated in our own instructions to our children.

In the advanced classes especially, no teacher should conceive it as his function to close discussions and satisfy the class members on every point, i. e., to give the final word. Such a course would remove all stimulus to further study and inquiry. As teachers we can suggest, direct discussions, give information here and there, etc., but each student must work out and define his own inner life. We all stand by and obey the proper priesthood or authority in our organizations—this is an important point for co-operative action—but each of us, to be responsible for his acts, must be true

to his own better self. Each man's faith and inner life and conscience are his own. He alone is responsible for them. As a teacher I must do my part; then the results to each student must be left to himself and his Maker. Denying this fact would make prayer a mockery, and freedom a mere name.

How great is this duty of teacher which we have taken upon ourselves! Let us face our responsibilities courageously and hopefully, and attempt in all our teaching to *inspire interest in the larger values of life and to encourage activity in all good work.* While we cannot, with the best results, make applications of what we teach too directly and too bluntly to practical life, our own deeds and thoughts and hopes should always point sincerely to the higher life, pointed out by our Savior. We must draw rather than force or even argue our pupils into an abiding faith in the higher truths of religion.

The Work of the Apostle Paul.

In considering any Biblical subject, it is well that we first locate the place of consideration, not only geographically but historically. If we know its geographical surroundings, the natural products of the country and the methods and processes by which men live, we still lack much in knowing the people themselves.

We should understand the philosophy, the traditions, the legends and superstitions, the methods of worship, and the beliefs regarding other nations and peoples. Every nation has had its own national pride and loyalty, has learned to appreciate and love all of its customs, its language and people, and has had a feeling of contempt for other peoples and their ways. The Romans felt that "to be a Roman was better than to be a king" and that all people outside of Roman territory, even the cultured Greeks, were barbarians. The Greeks had a similar

belief regarding all outside peoples; classifying the Romans and all others as barbarians. Each nation had its own gods, its own methods of worship, and its own legends, myths, and heroes. The Hebrews were not unlike other people in many of these points. They had their own legends and myths, their own great heroes, and their own national pride; they had the same disgust for people of other nations, applying to them the terms "stranger," "gentile," and "heathen." All of these terms were applied to the enlightened people of the Orient, as well as to the cultured Greeks and Romans. The Hebrews had their own God, Jehovah, who was supposed to have a sort of contempt for other nations, until as late a day as the time of Amos, Hosea, and Isaiah.

When we realize the great part that these beliefs had among the various peoples of ancient times, we are then more able to understand the work of the Apostle Paul. At first it was thought that the mission of Christ was to the Hebrews alone, and there was some shock and surprise at times among zealous missionaries when the gentiles or heathens were considered.

Paul became the great apostle to the gentiles or "outsiders." After speaking for some time among the Israelites, he stepped beyond the border land and became a zealous and aggressive missionary to foreign lands. He never forgot the importance of the "chosen people," but knew that he was preaching a world religion, and that the blessings of that religion were available to all nations and people who would accept it. His headquarters were transferred now from Jerusalem to Antioch (Syria) and his first mission took him to Salamis and Paphos, on the island of Cyprus, to Perga and Antioch (Pisidia), to Derbe, Iconium, Lystra, Pamphylia and Attalia. In all of these places he had to break down a certain amount of tradition in order to pave the way for his own great work.

Second Intermediate Department.

Henry Peterson, Chairman; James W. Ure, Horace H. Cummings, Harold G. Reynolds.

Book of Moroni Lessons for May.

SECOND YEAR.

Class preparation is a subject that worries most teachers in the Intermediate departments. We all realize the importance of it, but are puzzled to know how to secure it. If the preparation is left to the class generally, only a few will take enough interest to be ready. If assignments are made, only those having topics will prepare.

Unless sufficient interest is aroused, pupils or even teachers will not prepare. As a means of securing this interest in pupils, it is necessary that the teacher be first interested. If he cannot enthuse the class with the hope of finding out for themselves, there is little chance for him to secure preparation. To be able to enthuse or inspire it is important that the teacher know the advance lesson thoroughly and that the assignment be simple and direct. To know the details and references, it is necessary that the lessons be prepared by the teacher at least a week in advance of the class. If references are long or uninteresting or repeated pupils will lose interest. *Assign only the vital parts.* Preview has its importance the same as review has. A good illustration of the necessity of looking ahead is furnished in our outlines for May. Lesson 49 gives chapter 62 as a reference; so does lesson 50. The text of the former should not include chapter 62. Again, there are four lessons outlined for May, and only two for June. Lesson 52 should be the first lesson for June.

LESSON FORTY-NINE.

In the 30th year of the reign of the Judges.

In all these lessons it is well to remember that the Judges began to reign

about 91 B. C., so that the 30 years of their reign would be to 61 B. C. Some important points that might be fixed in the minds of the pupils are the following:

Noble example of Moroni, who jealously guards the *people's* liberty. Alma 60:36 is worth memorizing.

Moroni is suspicious because of Pahoran's neglect.

Fearless condemnation of a guilty defender of right or a traitor to the people's liberty. Severe epistle. Innocent Pahoran is not fearful because he understands the righteousness of Moroni's wrath.

Pahoran forgives his accuser (Alma 61:19), and joins in his righteous enterprises.

True love of freedom and true defense of right make men courageous and confident. True innocence is not revengeful nor filled with dread.

Illustrations:

Pupils illustration of the last three statements might be the story of David and Saul.

Teachers illustration to be given after pupils have told stories bearing on the aim might be a story of a boy who is conscious of his wrong after being selfish or after disobeying.

LESSON FIFTY.

Time—36th year of the reign of the Judges, or 55 B. C.

True forgiveness and united effort in working for God, indicate liberal spirit and lack of selfishness. (Story of David and Jonathan.) If either gets tired and wants to quit, it shows his desire for personal gain.

When people are prayerful, prosperity does not cause them to be proud.

Peace gives opportunities for improvements, exploits and enterprises.

Our freedom depends on our love of truth.

Illustrations of foregoing aims:
David and Jonathan.
Prosperity in Kirtland and Nauvoo.

LESSON FIFTY-ONE.

Time 41st year of reign of Judges,
or 50 B. C.

Murderers mingle with people to
hide their guilt.

Coriantum marches through land
and is entrapped by Moronihah.

Kishkumen attacks the new priest
Helaman through his agent Gadianon.

Evil deeds are done in the dark.
Wicked men may gain followers, but
their evil deeds follow them to an evil
end.

Illustration:

Gangs of hoodlums and organiza-
tions against order. Secret oaths and
societies bind their followers.

Application:

Be frank and noble. Love the light.
Love your fellows rather than being
selfish.—*J. Leo Fairbanks.*

FOURTH YEAR'S WORK.

LESSON FORTY-NINE.

Amos 1-9.

The assignment given in outline is
too long for the pupils to prepare. To
secure preparation it would be well for
teachers to select a single chapter or
two or three parts of chapters which
are simple and which contain infor-
mation of particular interest to the pu-
pils.

Suggestive. III: 9-15; V; VII: 5-
17; IX: 1-11.

In view of the fact that the quality
of the preparation of the pupils de-
pends largely upon the definiteness of
the lesson assignment the writer sug-
gests that the assignment be made at
the opening of the recitation. Spend
enough time upon it to stimulate a de-
sire to make a proper preparation.

It proves very difficult to secure de-
sirable results with Bible lessons un-
less pupils carry their Bibles to class
with them.

VALUE REFERENCES.

1. Dr. Smith's Old Testament His-
tory.
2. History of Palestine by Kitto.
3. Geikie's Hours with the Bible.

NOTES.

Tekoa, home of Amos, in Judah, about
six miles south of Bethlehem.

Date of Amos not later than 808 B. C.

Date of earthquake not later than 806
B. C.

Date of ministry perhaps about mid-
dle of Jeroboam's reign.

In Amos' time Israel was at the height
of power, wealth, and security, but in-
fected by crimes, to which such a state is
liable. The source of these evils was
idolatry, that of the golden calves. Amos
went to rebuke this at Bethel itself, but
was compelled to return to Judah by the
High Priest Amaziah, who procured
from Jeroboam an order for his expul-
sion from the northern kingdom.

Notice the many allusions in the
Book of Amos to natural objects and
agricultural occupations.

LESSON FIFTY

II Kings 15, 16, 17.

The end of the kingdom of Israel.

Chapter 15 will prove rather unin-
teresting to the average class, and per-
haps can be most successfully handled
briefly by the teacher without its be-
ing included in the assignment for
home preparation.

NOTES.

Ahaz, 12th king of Judah, reigned 16
years. Departed entirely from the vir-
tues of the three previous kings, plunged
into all idolatries of surrounding nations,
made images for Baal, sacrificed his chil-
dren to Moloch, in the valley of Hinnom.

On their march to Jerusalem Israel-
itish army defeated Judah, inflicting a
loss of 120,000 men, carrying away cap-
tive 200,000 women and children from
the undefended towns.

The prophet Obed went out to the
army and reproved them for their pur-
pose of enslaving the children of their
brethren, and commanded them to re-
store the captives. The appeal touched
the hearts of the princes of the people,
and they refused to let the prisoners be
brought within their borders. The sol-
diers left them in their hands, and ar-
rangements were at once made for their
relief. They were fed and anointed,

clothed and shod from the booty; the feeble were placed on asses, and so they were conducted to Jericho and delivered to their brethren.

Pekah and Resin failed to capture Jerusalem and retreated. Their retreat failed to give Ahaz permanent relief on account of the hostile attacks of the Syrians on the east and the Philistines on the west.

For relief, Ahaz, with many costly gifts, including all the treasures that were left in the Temple, the royal palace, and the houses of the princes, secured the services of Tiglath Pileser, King of Assyria, who defeated Resin and transported the inhabitants to Kir, fulfilling the prophecy of Amos.

KINGS OF JUDAH AND ISRAEL.

JUDAH.

Uzziah or Azariah,	king	809	B. C.
Jotham	"	757	"
Ahaz	"	741	"
Hezekiah	"	725	"
Hezekiah dies	"	696	"

ISRAEL.

Zachariah and Shallum,	kings	783	B. C.
Menahem	"	770	"
Pekahiah	"	760	"
Pekah	"	758	"
Hoshea	"	729	"
Samaria Taken	"	721	"

LESSON FIFTY-ONE—HEZEKIAH.

Hezekiah most righteous king of David's line (2 Kings, XVIII, 5).

Characteristics of good king under Hebrew system: faithful obedience to revealed will of God.

1. As Creator and sole Lord of universe.
2. As God who had made Israel His chosen people, and to whom therefore, He was a national God, as distinguished from the national gods of the heathen around.

3. As King and political Head of the nation, and who, incapable of error, exacted and was entitled to the most unlimited and confiding obedience.

Acts of Hezekiah:

1. Opened and purified the temple.
2. Extirpated all idolatries his father had sanctioned or introduced.
3. Destroyed brazen serpent of Moses.
4. Subdued Philistines.
5. Withheld yearly tribute his father had agreed to pay to the Assyrians.
6. Later gave ransom of 300 talents of gold to Sennacherib.
7. Humbly referred the protection of his people against the Assyrians to God and was consequently miraculously saved, through destruction of 180,000 of Assyrian host by simoon blast.
8. Secured extension of his life 15 years through earnest and humble petition to God.
9. Unwittingly, for effect, displayed his treasures and armories to Babylonians, and thus caused the displeasure of God, who sent Isaiah to humble him by the intimation that the day was coming when all the treasure which he and his forefathers had laid up should be spoil for the Babylonians, and when his descendants should be servants in the palace of the king of Babylon.

The remainder of his own reign, however, which lasted for 29 years, was peaceful and prosperous.—*C. Ray Bradford.*

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he hath sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.—*St. Luke xiv, 28-30.*

First Intermediate Department.

Geo. M. Cannon, Chairman; Wm. D. Owen, Josiah Burrows, Sylvester D. Bradford.

The Application.

By Ruth Larson.

Whittier says:

"Do thou thy part; it shall succeed
In thine, or in another's day,
And if denied the victor's need,
Thou shalt not miss the toiler's pay."

The great question in this life is a question of work, a question of deeds. What can you do, what do you do, and how do you do it?

As Sunday School teachers in the Church of Jesus Christ, we have a great work to do, and much depends on how we do that work. To us is given the privilege of aiding in the shaping and molding of the souls of the children entrusted to our care from Sunday to Sunday. We may be the means of leading these children to a life of truth, faith, and happiness.

Very few of us, 't seems, sense this great responsibility and our opportunity for doing good. We are working in the numerically largest department of the Sunday School. We are dealing with the children at their most impressionable age, the age when they are willing to do things, and when they are beginning to think and to reason for themselves. Hence this is the class where the greatest good can be done to the greatest number.

It is the aim of this department of the Sunday School to instill into the hearts of the children a love for truth and a knowledge of the principles of the Gospel. We want this love and knowledge to be of the active, living sort that manifests itself in deeds of love and kindness.

If we could get, as a result of our teaching, with the help and co-operation of the parents, a class of boys and girls who were actually living each day the truths taught on Sunday, our mission as teachers would indeed be

filled. If this were the case, there would doubtless be no marked decrease in higher classes of the school, for "As the twig is bent the tree's inclined."

How best to arrive at this most desired result, becomes our problem as teachers. True, we have our lessons outlined, with a beautiful truth to be taught each Sunday; which truth, if rightly presented, and applied, will wield an influence for good, in the entire future life of the child. But how can these truths be given so that this result can be secured? Not by a mere presentation showing how incidents happening hundreds of year ago teach this truth. Such a presentation may have its influence, for nothing good is ever lost, but it is only passive knowledge and is probably shelved away in the mind, dead to all present use. No! Such teaching can never make a doer of the child, unless he of his own self has power to convert that knowledge into something tangible, and to find its connection with his own life. This power very few children of first intermediate age possess, and even did they have the power very few would use it.

We see then that the truth must be brought down from its connection with things of the past into the present. It must be held up to the child's view, in terms of "now," so that he may be able to grapple with it; so that he will be able to see and feel its relation to himself and its connection with his daily life.

Here, then, comes the mission of the application of the aim. It is that stage of the lesson in which the truth brought out by the incidents related is brought to bear directly on the daily life of each child present. It is the

aim expressed in terms of self activity. The child is given an opportunity to see where and how he can live that aim, and do and prove what it teaches.

The application is the point of contact where the unknown is brought into connection with things that immediately concern the child. It forms a basis upon which to build. It is the foundation for action—the living and tangible part of the lesson. It is the part that makes thinkers and doers of the children, and that is what we are working for. Christ says: "By their fruits ye shall know them." Action is what counts both in this world and in eternity.

The teacher would never think of going before her class to give the lesson without first having prepared herself on its contents so that she is master of the incidents and can present them intelligently. But very little thought is given to the application. Now, since the application occupies such an important place, there is surely as much need of preparation on it as on the lesson proper. Indeed, a teacher cannot consider herself prepared until she can give to her class a specific application of the truth of the lesson.

Let us take for example a lesson with which we are all familiar: "The crucifixion of Christ," with the aim, "Greatness is shown by thoughtfulness for others."

We will suppose that in preparation the teacher has thoroughly acquainted herself with the incidents of the lesson, which so forcefully show this truth. Now she is ready to look for material for application. She wants her class to get the lesson of thoughtfulness, so that each child will leave with a determination to do something during the week following.

She need not go to books for material. Her fund of material is about her, in the actions of the boys and girls of her class. Her best preparation will be in observation. Find out

where the children are thoughtful, and where they lack thought and consideration. If in this observation one example is found that is particularly interesting or striking, use that as a specific instance to relate to the class. When the teacher has thus found the needs of her class in this line of thought, she is prepared to give the application of her lesson.

Then on Sunday, when the lesson has been given and the truth has been developed in its connection with that lesson, she need not kill interest and enthusiasm by moralizing, or by simply saying: "Now children, let's try to be thoughtful." She is ready to relate to the child a specific instance which she has observed during the week, or at any other time. It may be of a boy who brought her a flower when she was ill. It may be of a girl who surprised her mamma by washing the dishes without being told. It may be anything, but let it be specific. Then she may say: "Now, what do you think you could do before next Sunday to show thoughtfulness for some body?"

The children will doubtless respond with numerous ways of being thoughtful. Do not be satisfied with the general statement: "I can help mamma," or "I can help papa." Lead them to tell you some specific way in which this help can be given, showing thought and consideration.

Let them give ways in which they could be thoughtful of someone at home, in school, in places of worship, on the street, at socials, in business places, etc.

Arouse a determination to do some of the things mentioned, during the following week. It might add interest to call for reports on the following Sunday. This could be done during the review of the lesson, not more than two being allowed to report each Sunday.

Here comes our chance, also, for co-operation with the parents of the children, who should know the aim

taught, and thus be in a position to aid and reward the children during the week in its application.

The teacher also, if opportunity affords, can give encouragement during the week, by kind questioning, favorable comments, and at all times, by example. Thus a spirit of united work for the good of all is established.

When the child has performed acts of unselfishness, when he has forgotten his own pleasure in serving some one else, then, and then alone, does the truth of that lesson become a force in his life; then alone does he understand it. And then is he benefitted by having learned it.

The application may cover the child's activity in the following fields:

- I. Duties to self.
 1. Physical.
 - a. Cleanliness.
 - b. Temperance.
 - c. Pure thoughts, actions, and motives.
 - d. Pure lives, etc.
 2. Intellectual.
 - a. Love for knowledge.
 - b. Books.
 - c. Lectures, concerts, etc.
 3. Moral.
 - a. Prayer.
 - b. Humility.
 - c. Unselfishness.
 - d. Honesty.
 - e. Honor.
- II. Duties to others.
 1. In the home.
 - a. Courtesy, self-denial, thoughtfulness, obedience, etc.
 2. On play ground.
 - a. Consideration of others, cheerfulness, etc.
 3. At school.
 - a. Respect for others, obedience, etc.
 4. In Church assemblies.
 - a. Reverence, etc.

5. At socials.
 - a. Sociability, etc.
6. On the street.
 - a. Politeness, etc.
7. Business transactions.
 - a. Honesty.

It seems to me that the application becomes the most important part of the Sunday School lesson. And through it we are able to accomplish the most good for the children in our classes. Through it the child learns to think and to act. And then, too, he gains the power of application, which is an important factor toward success in any thing we might do.

Indeed, a lesson without the application is like a house without inmates. The framework may be ever so strong, well made, or beautiful, yet the house stands alone, deserted and useless.

But let that house become suddenly tenanted and note the difference. At once it has become a thing of life. It is now a home. Life centers about it, and its mission is filled. Its influence is felt by all around it and it is looked at not for itself alone, but for what it contains. So with the lesson: the mere picture of incidents in it may be worth the looking at, but it becomes only dead knowledge, and soon loses interest. Connect that picture with actual life and self activity, let the child express its truth in his own life and its influence and interest will remain in force forever.

Let us as teachers, then, endeavor to make doers of our children by making the truths we teach applicable to them. And when we see deeds of application in the daily lives of the boys and girls placed in our charge, when in the lives of the children are mirrored our teachings, then, and not till then, are we filling the mission God intended for us as Sunday School teachers.

Primary and Kindergarten Department.

Chas. B. Felt, Chairman; Wm. A. Morton, Robert L. McGhie.

How to Prepare a Sunday School Lesson.

The necessity of thorough preparation on the part of our Sunday School teachers cannot be emphasized too strongly. The responsibility of laying the foundation for a testimony of the Gospel in the souls of our Latter-day Saint boys and girls is too great to be treated lightly; and while that work is supposed to be done in the home, too often it is left entirely to our auxiliary organizations.

We believe that the perfect development is three-fold—mental, physical, and moral, or religious; and when we think of the vast amount of time devoted to the first two, compared with the two hours a week for the last, we wonder that there are not more Godless people in our world. In order, then, to make the best use of these too short Sunday School hours, it is necessary to make our preparation so perfect that not one moment shall be wasted.

Fundamental in our preparation or presentation, is the aid of the Holy Spirit. The teacher's first desire will be to secure this by prayer, and to work with Him will be her continuous effort. Yet, in the final preparation and presentation of her lesson, the conscientious teacher feels that she is most entitled to this aid only when she has done all in her own power, for it is when we have done all we can, that our Father in Heaven adds His blessing and lends His assistance unstintingly.

CONSIDERATION OF THE AIM.

In considering the actual preparation of the lesson, we take for granted that the aim has been carefully selected and discussed at the previous Union meeting; but even after this has been

done, individual study may prove that the truth decided upon is not the one that appeals most strongly to us, and if this be the case, the first thing to do is to convert ourselves or select an aim, that, in our judgment, is pre-eminently the one that the lesson teaches. In this selection, too, the pupils, needs must enter; for the time would be wasted if spent in developing a truth that they cannot comprehend, or that they cannot easily apply in their own lives. A teacher who is interested to this extent in her pupils truly love them and will be willing to make any sacrifice necessary to the preparation of the next lesson she is to give them.

"KNOW YOUR PUPILS."

This knowledge of the pupils and their previous lessons will also enable the teacher to arrange her review so that it will not only emphasize the truth taught in the last lesson but will also lead them easily from what they already know to what they do not know, and will form a point of contact between the lessons, making them two more links in the unbroken chain of truths developed in the course for the year.

COLLECTION OF MATERIAL.

Besides the actual text, let us get all the outside material we possibly can to assist in the lesson setting, in adding details to make the story itself more interesting, and in obtaining illustrations, the gem thought, etc.

The first of these to concern us is the lesson setting upon which the success of the entire lesson depends to so great an extent; for I believe those lessons are most impressive in which the children are made to forget their own identity, their home and actual

surroundings for the time being, and are made to live in Bethlehem or Jerusalem; on the side of the hill, listening to the words of the Savior or perhaps on the sea during the storm, when the Master stills the tempest. Wherever the scene of the story is, there the pupils must be, not as twentieth century children in modern gowns and Easter bonnets, or conscious of the locket or ring mamma has allowed because it is Sunday, but children of two thousand years ago dressed as the people dressed then, near the actual mountains, seas, or in the buildings, every detail of which they can see; and often the teacher must depend almost entirely on information obtained outside the Bible text for all these important facts.

After surrounding ourselves with all the material we can find bearing on the lesson, our real task begins—that of getting the author's thought from the printed page—getting the mental pictures and arranging them logically in our own minds, deciding which details will emphasize our pictures, and which are to be thrown out as useless; for we can kill a lesson completely by too many details.

READ AND RE-READ THE TEXT.

I know some will say, "Reading the subject matter is the easiest part about it," and so it would be if we could *read*, but, unfortunately, few people can read accurately and so it becomes necessary for most of us to read and read again before we are sure we are seeing as the author saw the successive pictures in the text. It may seem ridiculous to us to mention the teacher, who, in presenting a Sunday School lesson, told her pupils about Cornelius, the leader of the Italian band, describing him as a musician of the highest order, and yet that teacher had read her text, or, at least, thought she had.

And here I wish I were possessed of some of the power of the Great Teacher that I might emphasize this

point beyond all forgetting, that we *must* be accurate in our reading.

After this is done, let's close all our books and try to digest and assimilate what we have read, arranging our pictures to best develop our aim, and in a way that will appeal to our pupils.

OUTLINING EASY.

And when we have the story complete in our minds and not *till* then, are we ready to make our outline on paper. The principal object is to impress the facts more firmly on our own minds and make it easier to explain to our co-workers in local board meeting. So you see the written outline is the least part of our real preparation, and should be done without much waste of time. And right here let us hang out a red light to suggest the danger of attempting to write before we have the facts clearly defined in our minds.

The illustration, too, we have decided upon, and are now ready to name on our paper one or more stories or incidents that will take up the truth probably from an entirely different point of view, but that will emphasize the same aim. This is to give the children another opportunity of seeing the truth or if they have received it already, the repetition will only make the impression deeper. Even some of us grown people do not get a truth at its first presentation and appreciate illustration after illustration to impress the point firmly on our minds; and if this is true of us, how much more need there is for it in giving a lesson to children. All that has been said about the preparation of the general lesson can be repeated here in the preparation of the illustration, for it must be prepared as well and presented as carefully, if we obtain the result we desire.

APPLICATION MUST LEAD TO ACTION.

And last, and most important of all, we come to the application. It is true

that if the lesson has been presented well the children believe and feel the truth that has been taught; but of what avail is this if the child cannot *do* something to express it. We believe that in doing we receive the greatest blessings.

Application is that stage in the presentation when we throw open the door to the world of action, when the teacher names or has the children name specific instances into which the aim may be introduced for practical uses. It is different from the aim, because that is the lesson truth which may be only seen and felt; the application, from the pupil's standpoint is the outward expression of the feelings. If we make the child feel the truth, and do not show him how to act it, he is weakened and the teacher must assume the responsibility. In making the application the teacher must bring some new mental picture to the child's mind by using specific instances; draw from the child's life, real happenings from the play-ground, in the home, at school, at Church, at Sunday School, or on the street.

It would be impossible for any teacher to apply a truth to any child's life if she could not apply it in her own; therefore, the truth must first be applied to herself, then adapted to her children. This should be written specifically in her outline and not left to the inspiration of the moment for fear moralizing will be the result, and moralizing in a Sunday School lesson should be labeled with a cross-bones and skull.

The gem thought and song should be selected with the greatest care and should harmonize perfectly with the truth of the day's lesson, thus affording two other means of impressing the aim and often suggesting avenues for *acting nobly*.

Briefly, then, to read the text carefully as well as all outside material that can be obtained; to digest, assimilate and rearrange in our own minds; to carefully prepare our illustrations;

to select wisely specific questions that will lead the pupils to apply the truth that is to be developed; to discover a gem and song in harmony with all, and to write it neatly and definitely on paper is our preparation, and when all this has been accomplished the conscientious teacher has a right to feel that she has done something not only for her pupils but also for Him who said:

"Whatsoever thing thou doest
To the least of mine or lowest,
That thou doest unto me,"

Annie McKay Farr.

KINDERGARTEN WORK FOR JUNE.

[Material for these lessons furnished by
Sister Marion Belnap.]

Nature thought: Summer time. Let the children tell of the flowers, their colors, etc., the bees, the brook, and the river; also their use to man and their relation to each other. There is right and wrong, law and order for all, nature as well as man. If laws are complied with, good results follow. The plant is dependent on a Divine Being for its growth. (The Stake worker may plan the work in detail for each Sunday and enlarge upon it at the regular Union meeting.)

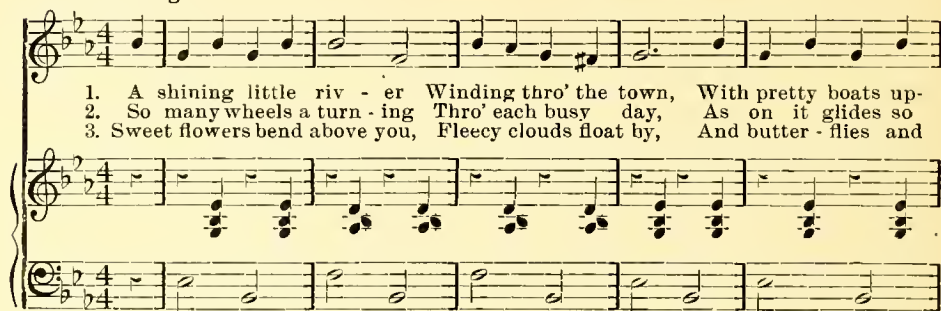
Song—"A River Song," by Joseph Ballantyne.

Motions for song: The river is made by placing the palms of the hands together, and letting them imitate the river's windings. "The Boats"—Stretch the arms out horizontally, and toss hands and arms up and down. "The bridge"—Clasp the fingers of both hands together so that the thumbs will hang down at right angles to the palms of the hands. "Fishes"—Move fingers and hands up and down, and back and forth in front of the child. "Wheels"—Roll hands and arms to the rhythm of the song. "As on it glides"—Right hand tossing just a little from front to right side. "Sweet flowers"—Raise hands above heads and let fingers and hands bend inward.

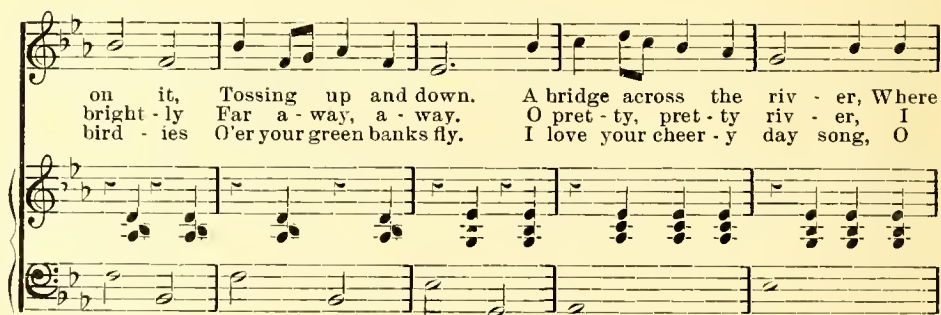
"Fleecy clouds"—Toss hands above heads. "Moon"—Touch finger tips above heads so that arms will make a circle. hands on a level with shoulders.

A RIVER SONG.

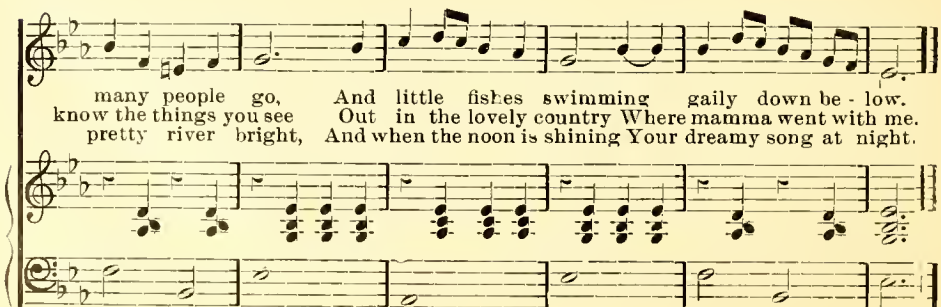
Music by Joseph Ballantyne.

Motion Song.


1. A shining little riv - er Winding thro' the town, With pretty boats up-
2. So many wheels a turn - ing Thro' each busy day, As on it glides so
3. Sweet flowers bend above you, Fleecy clouds float by, And butter - flies and



on it, Tossing up and down. A bridge across the riv - er, Where
bright - ly Far a - way, a - way. O pret - ty, pret - ty riv - er, I
bird - ies O'er your green banks fly. I love your cheer - y day song, O



many people go, And little fishes swimming gaily down be - low.
know the things you see Out in the lovely country Where mamma went with me.
pretty river bright, And when the noon is shining Your dreamy song at night.

JUNE—FIRST SUNDAY—REVIEW.

The lessons for the month of May should be reviewed. See if the children have applied the truth in any way. Pictures for these lessons are scarce, but if any of the teachers could secure them, they would help very much. There was printed, several years ago, a large Book of Mormon chart, which possibly may be in your Sunday School library.

After the exercises have been completed thus far, I think it would be well to have the closing prayer. Then, if it be a pleasant day, take the children for a short walk. While walking, the teacher may point out the various changes which have taken place in nature. The children will delight in showing the teacher what they have noticed. The observations made will be of much service in the following nature talks. Although in the Sunday School the scripture story with its truth is most important, the nature work has a prominent place. Froebel says: "As in a work of human art there dwells no material part of the human spirit of its artist, yet a true art work bears in it the whole mind of the artist in such a sense that the artist lives in it, speaks out of it, so as to inspire others, to awaken, animate, develop, from his spirit in them: as the human spirit is related to the work which it produces, so God's Spirit is related to Nature and all that exists. God's Spirit rests in Nature; lives and works in Nature; expresses itself in Nature; communicates itself by Nature; yet Nature is not the Body of God."

If there be a park or a shady, dry spot near by, the children may sit down while the teacher retells one of the stories the children may suggest.

MEMORY GEM.

"How many ways for doing good,
We all may easily find;
And one good way is to begin
By always being kind."

JUNE—SECOND SUNDAY.

Subject—The Voyage.

Text—Nephi 18:5-22.

Aim—Evil brings unhappiness; righteousness brings peace and satisfaction.

SUGGESTIONS.

We can possibly imagine how large the ship was from the fact that it was to have on board between sixty and eighty souls, and the provisions and seeds they gathered together. They entered the ship according to their ages, and then a wind came and blew them in the direction of the promised land. All was peace and happiness until the brothers again became jealous of Nephi, and mistreated him. The Lord suffered this to happen so that He might again show them that wickedness brings sorrow. Two conditions arose which threatened their destruction. (Describe an ocean storm to the children.) What effect did this wickedness have on their parents? Finally, in Nephi's hands, the compass began to work, and in answer to his righteous appeal, there was a great calm. The ship was guided aright by Nephi until it arrived at the promised land.

Mr. Colton, author of "Origin of the American Indians," says that the Indians claim that the Great Father controlled nature in behalf of their forefathers.

Application—We can be righteous by always telling the truth when mamma asks about our playmates.

Illustration—"The Tale of the Littlest Mouse."

THE TALE OF THE LITTLEST MOUSE.

The littlest mouse lived with his father and mother and little brother, in a small, round nest in a field. He was very happy, playing in the field all day, and going to sleep—snug and

warm at night—in his grassy bed.

Mr. and Mrs. Field Mouse had seen the world, and knew how to bring up their children. They taught them never to go into the streets, where there were cats and dogs, and great horses and carts going by, and all sorts of danger.

One day, there came to visit them a big, sleek, fat, gray mouse—a cousin who lived in a house on a street. The little field mice were overawed by his fine ways.

"You would never be contented here if you could once see my house," he said to them. "Such feasts as we have! There is always cheese in the dresser. The maids are careless, and they leave everything around. There is really too much to eat."

The little field mice opened their eyes. Very often in their home there was not enough to go around. They knew what it was to go hungry to bed. The idea of any one having too much to eat filled them with envy.

After the cousin had gone, the little mice said to the father and mother: "Why can't we live in a house, and have more than we want to eat? Why can't we be fat, and have a fine gray coat like cousin's?"

But the wise parents said: "Don't be carried away by such tales. Your cousin is proud and makes the most of his good things. He didn't tell you about the cat that lives in the house and has eaten up three of his family. He didn't tell you of the big steel traps lying about, nor how his brother got caught in one of the dreadful things. You may not have such good things to eat, nor wear such a fine coat, but it is better to be safe and happy in a small, humble home than to be always afraid in a big, handsome one."

The littlest mouse thought differently. They did not understand, he thought; he wanted to find out for himself. So, that night, after they had been snugly tucked in bed, and his father and mother had gone to

sleep, he stole softly out across the dark field, and into the street to his cousin's house. Trembling with excitement, he gnawed his way into the cellar.

Never had he seen such a place before—so big and so dark. He heard something move near him, and he jumped in fright, but to his joy he saw that it was only his fat, sleek cousin. The littlest mouse explained how he had run away, and that he wanted to see the life his cousin had told him about.

"Well," said the big, gray mouse, "come with me, and I'll show you around, but look out for the cat!"

They started on their journey through the big house, and the littlest mouse opened his eyes in wonder, and said so many times that he wished he, too, might live there.

"You're happier where you are," said the cousin, and the littlest mouse wondered what he meant. At last they reached the dining-room. There had been a fine supper that night, and the careless maids had let it stand until morning. Here was a feast, indeed! There was a pie and cake and crackers and cheese. Five other mice were there enjoying the good things—all of them as sleek and fat as the cousin. The littlest mouse followed their example, and began enjoying himself, too. But just as their fun was at its height, there was a scuffle, a squeal, and a scampering; for a big, gray cat, bounded into the room and caught the mouse that was nearest the door.

Wild with fright, the other mice scampered away from the room. They ran to their holes, the big, gray cousin making room for the littlest mouse with him; and there they stayed, not daring to breathe, even, for a long time. At last they ventured out again into the kitchen, and while the cousin nosed around, the littlest mouse spied a big bit of cheese in a beautiful, shiny box. He made a dive for the tempting bit.

Snap! Click! The littlest mouse

was fast. He knew, now, what a trap was.

"Help, help!" he cried.

The cousin ran to the rescue.

"Oh, you silly mouse!" he cried; "you will never get out. They'll come in the morning and give you to the cat. Oh, it was just so with your cousin who was caught in the trap last week? Oh, dear! Oh, dear!"

The littlest mouse was wild with fright. He struggled and he wriggled. Something sharp cut his foot, but he hardly felt the pain. If he could only get loose and back to his own home! Would he ever see it again? He twisted in and out. Harder and harder he wriggled, until—slowly, inch by inch—he worked himself out, and was free again.

"That's because you are such a little fellow," said his cousin. "I never could have got out."

With a hurried good-by, the littlest mouse ran as fast as his bruised leg would carry him out of the house and across the fields to his old home. His mother had awakened and missed him. How glad she was to see him! She cared for the poor, sore foot; then wrapped him snugly in his little grass bed, where he went to sleep—happy and safe—and determined never to leave home again.

JUNE—THIRD SUNDAY.

Subject—At the waters of Mormon.

Text—Mosiah 18:1-17.

Aim—Baptism by immersion is essential to salvation.

SUGGESTIONS.

Before taking up the lesson proper, it will be necessary to connect it with the preceding lesson by telling briefly what happened to the people during these many years. Their journey on the water had been from the Arabian Sea, in a southeast direction across the Indian and South Pacific Oceans. They landed in South America, on the

coast of Chile. This is a very fertile and beautiful land, and these people pitched their tents and planted their seeds.

Finally Lehi died, and the brothers who had caused so much trouble before, now became angry at Nephi. So Nephi took all the people who loved him, the Nephites, and moved away from his brother Laman and his followers. They were righteous for many years, and then they became wicked. Many good men were raised up to teach the people how to live right. The people believed some of them, and others they did not. Among these righteous men was Alma. After repenting of all his sins, he taught the people secretly. Why? He took all those who believed to a place which had previously been the home of wild beasts, and as such was dreaded and avoided by the king's people. This was an ideal place for baptisms. Alma told them that it was the Lord's desire to have the people who were willing to serve Him always, baptized, and if they were baptized and did as the Lord would have them do, then they would be loved by Him forever.

Application—When and how are we to be baptized?

Illustration—Re-tell "A Birthday Gift," found in January JUVENILE, page 38.

JUNE—FOURTH SUNDAY.

Subject—Alma's love for his son.

Text—Mosiah 27:8-38.

Aim—The Lord answers the prayer of faith.

SUGGESTIONS.

Alma and his colony of saints lived in peace for a long time, in their little city called Helam. One day some Lamanites came and took these good people prisoners to the city Nephi, and

made them work very hard, but finally, with the help of God, they made their escape and came to Zarahemla, where some righteous Nephites lived.

Mosiah was king in Zarahemla, and he let Alma baptize all those who wanted to be baptized. As years went on, four of Mosiah's sons and Alma, the son of Alma, became wicked. Alma, the father, knew that God had power to turn his son from these wicked ways, so what did he and all his people do, and what was the result?

Application—When the father, mother, sisters, or brothers are sick, what can the children do?

Illustration—"Willie's Doctor."

WILLIE'S DOCTOR.

Widow Brown lived in Durham, a town in the northern part of England. She had but one child, a boy named Willie, who at this time was about eight years old. Mrs. Brown was a poor woman, who had to work hard to support the little family, and her main comfort was her boy. She looked forward to the time when Willie would be old enough to assist her not only in getting the necessities of life, but means enough to gather to the land of Zion. For they were members of the Church of Jesus Christ of Latter-day Saints.

But trouble had come to them, trouble that seemed almost more than they could bear. Willie had complained for some time that his eyes hurt him and nothing that his mother could do seemed to make them any better.

The mother became so anxious that she took Willie to the doctor, who treated the poor little fellow's eyes for some time, but they did not improve, and finally the doctor told the mother that it was no use to try any more, that Willie's eyes would get worse and worse, and after a little the boy would be entirely blind.

The poor mother was almost frantic with grief. The thought that her dear little boy would have to go through life without the wonderful gift of sight was terrible. She also knew that in all probability he would never be able to do much for himself, much less be of any assistance to her; her long cherished dreams of gathering with the Saints seemed to fade away, and she thought that now she and Willie would have to stay in England all their lives.

But Willie did not feel as his mother did, and he said to her: "Mother, if you will send for Brother Joseph H. Felt to come and administer to me, I know that I shall not lose my sight."

Brother Felt was at this time on a mission to England, and was the President of the Durham conference.

Sister Brown sent for Brother Felt, who, when he came, found the little fellow sitting in a chair which faced the window. Brother Felt passed between the boy and the light, and then asked Willie if he could see him.

"No, sir," he answered.

"What can you see?"

"When you are in front of me I can see a dark shadow."

"Willie, do you believe in administration?"

"Yes, sir."

"Do you believe that if you are administered to God will make your eyes well?"

"Yes, sir, I do," the boy said, firmly.

Brother Felt tells how he was inspired to talk to Willie, to tell him how much worse his eyes would be before they would get better, but that if he had faith he would surely see.

Then he was administered to and Brother Felt departed to continue his labors in the mission field.

About three weeks later Brother Felt returned and went at once to see the widow and her son.

He found Willie, this time seated in front of a bright fire and gazing directly into it.

"Well, how are you, Willie?"

"Oh! I am all right now, thank you, Brother Felt."

And sure enough his eyes were bright and strong and he could see as well as he had ever done.

His mother told Brother Felt that it had been just as he said it would

be, and when Willie's eyes got so much worse they wanted to send for the doctor, but the boy clung to his faith and said: "If you send for the doctor, I shall be blind."

And Willie's faith had conquered.

A Boy's a Boy.

Ruth M. Fox.

Oh, send him here and send him there,
Now call him back and give him a whack,
He's only a boy—a clog to your joy;
He bothers you so, his movements are slow,
He teases the children and loses his hat;
How often you tell him he's blind as a bat—
But he is your boy for all that.

He may retreat, with shiftless feet,
Into the dive where jesters hive
With laughter high, where the spoiler is nigh,
His senses to steal—my God! see him reel;
Ah, your heart's on the rack; go now, lure him back
To the day he carelessly threw down his hat,
And you were blind, as blind as a bat;
But you love your boy for all that.

Oh, if you could! He meant to be good.
He loved you too and his heart was true;
Alas! Too late we bemoan his fate;
Did we understand the thoughtless hand,
We would fondly clasp in a helpful grasp,
With upward gaze lead through the maze,
And not combat nor strain at a gnat,
Lest we grow blind—yes, blind as a bat;
For a boy's a boy and all that.

Sunday School Board Work Among the Alpine Stake Sunday Schools.

While we are not seeking notoriety we are pleased to conform to your request, and tell what we are doing in Alpine Stake. The membership in our Board is like the ebb and flow of the tide—it is continually changing. We have a corps of exceptionally strong workers, numbering twenty-one, and they are making great efforts along the line of helping the many willing teachers in our stake to fully qualify themselves for their calling. These officers and teachers number three hundred and ninety-seven, and are distributed among seventeen schools, each school being visited every two months at least, and each month if possible.

The Board member visits his department in the school, filling out a visiting card, and if deemed necessary, having a conference with the teachers of his department at the close of school relative to the conditions in the class work. One Stake Board meeting is held each second Sunday at 10 a. m., and our Union meeting at 2 p. m. same day. The opening work, the transaction of business, the discussion of vital points as noted in the weekly visits, and then the assigning of visits for the coming month are all disposed of in their order. Each member has listened to the short verbal reports and also has access to the cards reporting the condition of the schools and is expected to bear this information in mind, in the next month's visits. Forty minutes of department work is taken up, allowing time to discuss plans for Union at 2 p. m., and also the formulating of plans for more effective work in visiting schools. Fifteen minutes practice of the month's song follows, previous to the closing.

The group system of visiting is as

yet in the experimental stage. Many of our schools have adopted the nine o'clock local board meeting.

The division of responsibility has been carried out by stake and ward superintendencies as nearly as possible as follows:

1st.—9:30 meeting—enrollment and attendance—local board meeting—attendance at and preparation for Union meeting.

2nd.—Class work and promotions—Census and enlistment—Over eight not baptized—Janitorial service.

3rd.—Secretaries and records—Choristers and marching—Treasurers and librarians—Juvenile subscriptions.

The stake superintendency meet each Tuesday night at 7:30, and the ward superintendencies are asked to do the same. This council meeting of three is opened with humble prayer on bended knees and then an earnest discussion of Sunday School problems follows. These meetings make for success in the Sunday School cause. A stake enlistment officer meets in Union with one from each school, as does also one having in charge the JUVENILE cause.

Our parents classes have recently made an effort to get managers of dance halls to open their dances earlier and close them at 11 o'clock. To this end they have formulated resolutions which were publicly approved in Union meeting, and they since have visited the hall managers. Success seems to be in sight. We are thoroughly pleased with the issues of the JUVENILE INSTRUCTOR, presented to us this year, and are doing all in our power to impress our teachers with its value to them as a help in preparing and presenting their Sunday School lessons.



MEMBERS OF THE ALPINE STAKE SUNDAY SCHOOL BOARD.

Top row, left to right: Mary Gleason, Frances Rasmussen, May Christensen, Bernard Christensen, Lottie Owen (Stake Chorister), Effie Warwick, Josie Greenwood, John Rasmussen (Enlistment Officer), Middle row: Leonard E. Adams (Stake Secretary), Robt. L. Ashby, Alma Greenwood, Eli J. Clavson (First Assistant Superintendent), John W. Walker (Stake Superintendent), Francis A. Child (Second Assistant Superintendent), Dr. P. M. Kelly, Bottom row: Elisha Brown, Jennie Preston, Ernest Paxman (Assistant Stake Chorister), Edith Devey, John Sabon, Junius C. Banks.

The House Mouse.

(MUS MUSCULUS.)

By Claude T. Barnes, M. S. P. R.

Member Biological Society of Washington and Ornithologist's Union.

Did you ever hear a mouse sing? Everyone is more or less familiar with the general habits of the house mouse; but most people are surprised to hear that it occasionally sings. Imagine the song of a canary, weakened, attenuated, and sharpened to such an extent that it becomes a thin squeaking trilling or churring, and you have some idea of the mouse's song. A lady, mentioned by Lydekker, observed a mouse which would run up an octave and end with a decided attempt at a trill. Sometimes it would try to trill up all the notes; but an octave seemed to be the limit of its range. She could distinctly see the expansion and vibration of its throat and chest as it sang, its favorite position at such times being standing erect on its hind feet.

Many such cases are on record, though some scientists have attributed the peculiarity to a mere expression of pain, due to an internal disease, probably in the vocal apparatus, itself. Seton and other careful observers feel, however, that the house mice and, indeed, all mice at times, express their sense of well-being in a series of complicated sounds which correspond in every way with the singing of birds.

The long tapering tail, large ears, long nose, and uniformly grayish brown color of the house mouse, readily distinguish it from other species, which usually have not only sharp markings in color, such as dark above, white below, but also short ears and noses. Of course the house mouse is paler on the under side, but there is no sharp dividing line as in other species, the tree mouse, for example, having two well defined colors even on the tail.

A mouse's tail is really not naked,

but covered with short hairs, designed to throw off moisture, not retain it. The skin, however, is loosely attached, and slips off readily enough to prevent the escape of its desperate owner when almost secured.

The house mouse has a litter of five or six young nearly every month of the year; and as the tiny mice are weaned at two weeks and made parents, themselves, at two and a half months, it is no trouble at all for a pair to become one thousand in the year, even allowing for considerable destruction from enemies and disease.

The young at birth are not much larger than the common blue-bottle fly, pink, wrinkled and transparent like shrimps. One can see an object through their delicate pellucid bodies as easily as a candle light through marble.

Originating probably in Asia, the house mouse now ranges over the civilized world as a parasite or commensal of man, its favorite environment being a hole in the wall of a well stocked pantry. It will eat almost anything, though its chief food consists of grain and other dry foods, of human consumption. In winter, however, it lives almost entirely upon insects, such as spiders, flies, and wasps, which have gathered themselves in cracks and crannies until the coming of spring. Sometimes thousands of flies huddle themselves together in one selected nook, thus falling easy prey to the omnipresent mouse. If you put a live mouse in a bee hive it will nearly drive them crazy before they can escape from it.

The house mouse is more active than other mice, being able to jump considerable distances, and even to climb vertical walls with ease. In skimming

milk, too, it is very clever, for if it is impracticable or dangerous to reach the cream with its mouth it throws its tail into the pan, readily whipping out the craved delicacy.

The best information available tends to prove that the house mouse is compelled to drink frequently, though science is not as yet certain on the point. Likewise it is not known whether the male takes any interest at all in the caring of the young; nor, again, whether the species is monogamous.

Curiously enough, however, it seems that the house mouse is not subject to the changes which usually result from different homes and environment. Ordinarily animals, for instance, in cold regions are lighter than members of the same family found in warm climates; but the house mouse is everywhere the same in color and form. The temperature of dwellings the world over is almost uniform; so one would scarcely expect changes in the mouse's color so readily as it actually lived in the open air.

The enemies of the house mouse, chiefly cats and man, counteract re-

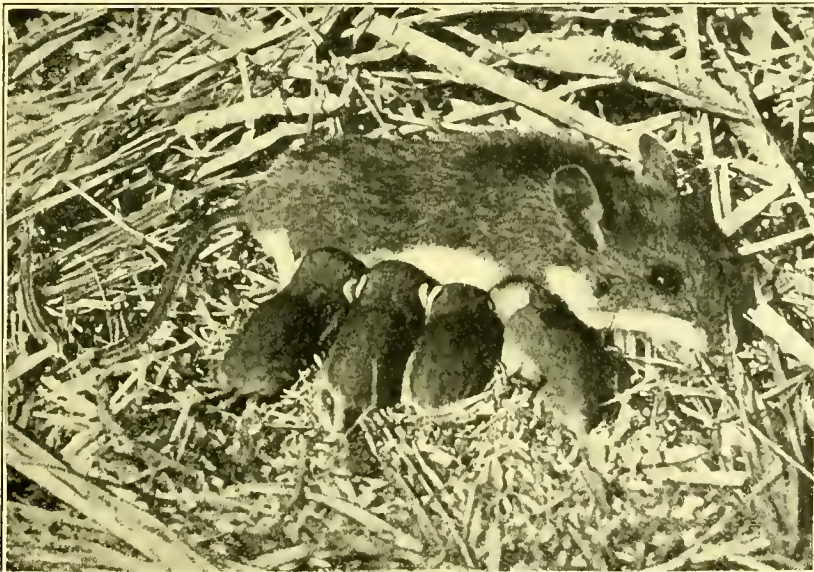
markably well its astonishing increase though its natural shyness makes complete destruction in any one home difficult without the use of poison.

COMMON MEADOW MOUSE.

In Utah we have another species worthy of special notice, the common meadow mouse. There are about seventy varieties of this mouse on this continent, but the Utah form is given the scientific name *microtus modestus*. It is variously called "Drummond Vole," "March Mouse" and "Brown Vole" being familiar to every worker in the meadow.

The meadow mice prefer the coarse rank grass of the marsh edge, or meadow, though they often enter grain fields when the crops are ripe. Ordinarily, however, each mouse lives its whole life on one piece of ground not over fifty feet across.

During hay time their numbers are surprising, for I have often seen more than a thousand in a field of ten acres. Their abundance nevertheless is periodic depending upon at present un-



WHITE FOOTED MOUSE AND FAMILY.

known ravages and enemies. They live at all times in crowded colonies, their tunnels, runways, middenheaps and stores being apparently common property—the socialistic ideal. In communicating with each other, they utter sharp little squeaks, though they at times chatter their teeth to express anger and stamp their feet to call attention. The old males have smell glands on their hips which have a use as yet undetermined.

The burrows of the meadow mice zigzag over the ground parallel with the half sunken runways in the dense heavy grass, forming a network of no particular plan. In the middle of the runs, however, is a midden heap of dung pellets—a sanitary example very meritorious in an animal so low.

In spring, the nests are just below the surface, but later merely in sheltered depressions or under a pile of hay. Winter nests of chewed grass and straw, very warm and cosy, are made under the snow, where the late young find ample comfort. Six broods of from four to eight each are raised by each pair, between April and November.

The meadow mice trot and never spring, as does the tree mouse; hence, when they scatter in search of grasses, grain, insects, or snails, they present an interesting picture. Not hibernating, they lay up extensive stores for winter, and sometimes connect their burrow with the storehouse of the ground squirrel.

Animals like the meadow mice, which multiply by six every six weeks, would soon devastate the earth unless checked; hence everything regards them as lawful prey. Skunks, weasles, coyotes, badgers, cats, garter snakes, and owls eat them by the thousands. Even the sandhill crane digs them out with his long bill, and swallows them whole. From close observation of a group of burrowing owls in West Kaysville, I am convinced they eat little else. Our big Swainson Hawk hovers constantly over the fields after them; and the rattlesnake readily enters their burrows, and kills them in their darkest retreats. The cat prefers them to the house mouse, and, lastly, even the poor creatures themselves, in moments of cannibalistic fury, devour each other.

Two Men in the Making.

By R. A. A. R.

CHAPTER V.

THE GALL OF DEFEAT.

Ah, but that was a day of days for Parley! No interested spectator who sat on the bleachers and saw the pretty race, could have experienced half the keen joy that was Parley's. Not less to him was it to ride easily, buoyantly, skillfully around the track than to feel the pride of victory for his pet, and to thrill with the shouts of the crowd.

Yet that was not the end. When the race was over, and while excite-

ment was still high, Parley became aware in the crowd of the approach of Vashti's rider, Ern Savoy. In his jockey trousers, his face flushing with emotion, he faced Parley.

"I can beat you in a fair, square race," he said, in a choky, muffled voice.

"He can! we know he can," cried several, who were backing him.

"The crowd knows my saddle slipped," he went on, in the same agitated voice.

"I ain't the judge," replied Parley, coolly, "and I don't ride with a saddle in a race, neither."

"Your mare can't beat mine," shouted Ern, threateningly.

"It looks like she's done it," fired Parley.

"I tell you I can beat you in a fair race," vociferated Ern, "and I can lick you, too."

"I'm not looking for a fight, and you're bigger'n I am, but I doubt your word, just the same."

"You do? you farmer hayseed," cried Ern. "Watch me take it out of ye. Watch me, fellers." Off came his cap, and up went his sleeves in good earnest.

Parley watched him, somewhat bewildered, but cool. He was younger than Ern, but heavier set, and had a powerful strength in his arms.

"Come on, coward," taunted Ern, advancing.

A new voice now broke in. It was Josh Andrews, who came up, and said: "I'll see that it's a fair fight. Now, young feller"—addressing Ern—"what's your claim agin Parley?"

Ern, taken aback, hardly knew how to answer. "He says," stammered he, "that his horse is better than mine. The fellers know my saddle slipped. And he says I can't lick him. I'll show him he ain't so smart as he thinks he is."

"Yes," thundered Josh. "You think you're smart in that dandy suit, and you know it was a fair race. Besides that, you called Parl a hayseed. I heard ye. He ain't no reason to be a hayseed, no more'n you're a squash-seed. Your town's only got three hundred 'population.' If ye can't lick him, you'd ought to put your head in a sack. Go ahead, give it to him, Parl."

Ern was so angry that it looked for a minute as though he would tackle big Josh, but he now faced Parley, fairly fuming.

"Well, if I lick him, Josh, father'll never let me ride for you again. He don't believe in it."

"Old hayseed," vociferated Ern, striking at Parley, who caught his up-

raised arm, and throwing his weight upon him, bore him to the ground, to the expressed enjoyment of the on-lookers.

Ern's strength was so far spent in giving way to his anger, that he was quivering like a leaf, and had no judgment left when the force of Parl's weight bore him to the ground. Now he was there he resorted to swearing, and did not use his head at all.

"Lemme up! lemme up, I say," he yelled.

"Not till ye promise to let me alone. I ain't through ridin' races yet, or I'd lick ye, easy, too." Parley could not resist adding the last two words.

Ern's reply was to call him names and demand letting him up.

"Not till you say you won't fight," persisted Parley.

"Well, I won't, but you hold your tongue after this," cried the young upstart.

Parley released him, and he at once made off with himself.

"Immense! Perfectly immense!" chuckled Russell, as he jumped from a stall, where he had been during the latter part of the proceedings. Eager to congratulate Parley, he had left the girls to find him.

"Parl, you're it," with a slap on the shoulders, he exclaimed, "but that little cock of the barn-yard doesn't know even now how badly his feathers are bedraggled. It took brass to deliver advice to you after you had so completely worsted him."

Josh and one or two of the others came up to express their approval, so that Parley felt rather proud of himself; but he had some misgivings as to what Brother Deming would say.

CHAPTER VI.

TROUBLES CLEARED AWAY.

Sister Deming, up early on the morning of May 2nd, as she glanced through the kitchen window, saw Dean Coulter with her apron over her head,

and a cup in her hand, scurrying across the lot.

"Rather early to come borrowing," commented Sister Deming, turning toward the clock. The long hand pointed to six.

"Morning, Mame"—Dean's face appeared at the door—"just ran over to see if you could let us have a drawing of tea. Pretty early, but Jim's going to work."

"You can have the last of it, and you needn't bother to pay it back. Since conference when they said so much about our influence over the children, I've thought pretty hard over it, and Hyrum's got to give it up."

"Oh, you'll soon come back to it," responded Dean. "Did you hear about that disgraceful quarrel over horse-racing in town yesterday?"

"No, what was it?" asked Sister Deming, pausing in the act of emptying the tea packet."

"Why, your Parley and Ern Savoy, that rode the horse from Bennington, got into a fight over their horses. Jim always did say no good would come of this betting on horses."

"Hyrum always told Parley he wouldn't allow him to bet. I don't believe he did." Sister Deming's face flushed.

"Well, my Cousin Bert came through last night, and he told us. He didn't know the particulars. But I must hurry right off. Jim's waiting."

With that she was gone, leaving Sister Deming full of anxiety. Before her imagination came the unwelcome picture of her boy, flushed with anger, in a fight over a horse race. She knew what dangers surrounded him, what companionship he found at the race track; and that no matter how good any young man might be, he could not avoid receiving evil impressions from evil associations,—an unchangeable law that governs all mankind. All this she understood the better from sad experience. She had had a younger brother once, who came

to dishonor. He left his home at an early age, and sought the city. A lover of sports, open-hearted and jolly he yielded to social temptation. That handsome loved brother took the downward way, step by step. The grief of her parents could never be overcome. Her own sorrow was as fresh as if he had died yesterday. What if it should be her son! She could not bear to think of it, and she changed her thoughts to silent prayer.

When Brother Deming opened the door, shortly after, she hastened to draw him aside and cautiously tell him the ill news. "Let us not mention it to Bertha and Jerry till we find out the straight of it," she added.

"By all means, not, replied Hyrum. Dean can't always be depended on. If Dean took as good care of her own children as she tries to take of other people's, Jed wouldn't have brought the corn planter back after he broke it, without any explanation."

Although comforting herself with the thought that Dean had made a mistake, it was a great relief to the mother, when, two hours later, the May Day revelers were seen returning.

At almost the instant the carriage stopped, Isabella dashed into the house, wearing her dainty new head-gear.

Of course, the first surprised exclamation from Sister Deming was, "Where did you get that hat?"

On being told that Parley gave Tressa the money to buy it, she could not help exclaiming, triumphantly, "There now, I wonder when Dean's Jed ever did anything like that."

Aunt Bertha, whose admiring eyes were on the bonnet, too, remarked, "You certainly have two boys to be proud of, Sister. When Hyrum stayed home with the baby, I thought that almost wonderful in a boy of his age, and now Parley shows *his* colors."

"And to think," indignantly speaking before thinking, "that Dean Coulter would come over here and talk the way she did this morning."

She had "let the cat out of the bag" now, and to Aunt Bertha as well as Isabella, she told what Dean had said.

"Why, ma," cried Isabella, "Russell was right there, and I can prove it by him, that it wasn't over betting, and Parley didn't fight, just held the other fellow down. I never saw such a mischief-making hussy as Dean Coulter, anyway," and Isabella, concluding out of breath, gave the beautiful hat a slam down on the table.

This outburst Sister Deming reproved, but her mind was very soon at rest concerning Parley's misbehavior.

As for the two boys, their first greeting was from eight year old Walter, who had overheard the morning conversation between his parents.

"Yes, Parley's been fighting," said he, "and I'll bet he can't ride in races any more."

"Who's been informing you of things they know nothing about, youngster?" snapped Russell.

Parley stuck out his lower lip, and frowned in an ugly stubborn way.

"Dean Coulter's been over and told ma," explained Walter, by way of vindicating himself.

"Somebody's always sayin' something mean about me," said Parley, sulkily.

"It will be all right when they find out the straight of it," Russell assured him.

"Parley, did Ladybird beat?" called Hyrum, as he went by, with the pails of milk.

"Well, I should guess she did," returned Russell, so proudly that Parley's face showed the suggestion of a smile, but it went back to its unpleasant expression immediately afterwards. Especially when his father

called him over to the other side of the hay stack, while Russell put up the horses, did he look exceedingly cross.

Brother Deming began in a very stern way, by asking what had occasioned all this talk about fighting.

"I ain't done nothin' to be ashamed of," Parley replied, sulkily, without looking up.

"The account we heard is not very good," continued Brother Deming. "What have you to say about it?"

Parley persisted in giving short answers, but managed to satisfy his father that he was not much in fault.

To conclude with, Brother Deming said, "I shall not at this time forbid you riding, as it seems you were not far in the wrong, but you see what it leads to, Parley. You see what kind of people engage in it, and how hard it is to be a gentleman in such society."

Glad indeed was Parley to get off so easily. And for the next day or two, between the pride of his mother over his generosity and the boyish admiration of Russell, who told the story of the race to them all, in glowing terms, "it was a wonder [to quote Hyrum,] that Parley's head didn't swell up and balloon away." Parley felt his importance, and expressed it by ordering Hyrum about his work in quite despotic fashion. Hyrum didn't object. In fact, he considered his brother a hero. "To think," Hyrum said to himself, "of Parley's being strong enough to ho'd down a boy bigger than himself, and then not even hurt him, after all the insults he had to stand. And everyone thinks Parley's brave, I know." Then Hyrum got his Bible, and read over again the long interesting story of David and Saul.

(TO BE CONTINUED.)

The Penny.

(From the German.)

A grand gold ducat and a new penny lay side by side at the mint, where all the money was made. They lay bright and clean and new upon a table, and the sun shone brilliantly upon them.

"Get along with you, you rascal," said the ducat. "You are only made of common copper, and are not good enough for the sun to shine on! You will soon be so black and dirty that if you lay on the ground nobody would think it worth while stooping to pick you up. I, on the contrary, am made of precious gold. I shall therefore travel far into the world among grand lords and princes; I shall perform great deeds, and at last shall be attached to the very crown of the Emperor!"

A great old white cat, who lay before the fire, heard all this, and as she stroked her whiskers and rolled over, she said to herself: "Turn and turn about is no more than fair!"

And so it happened with these two pieces of money; it was turn and turn about, and quite different from what the ducat expected. The grand, golden ducat was paid that same day to a miser, who immediately locked it up in his dirty hoard, where it lay idle among a number of its fellows. Before long, the old miser fell sick, and when he found he was about to die, he dug a hole in the earth, and buried his money that nobody else might have it; and there to this very hour lies that proud ducat, and it is so black and dirty, that if anybody were to find it he would hardly pick it up.

The poor penny, on the contrary, traveled far into the world, and arrived at great honor, as I will tell you. First of all, it was paid as wages to a poor lad who worked at the mint, and he gave it to his little sister, because she was so delighted with its bright, new appearance.

The little girl ran into the garden to show it to her mother. A poor, old, lame beggar came up and asked for a piece of bread. "I have none to give thee," said the little girl.

"Then give me a penny which may buy me some," said the beggar. And the little girl gave him her pretty new penny.

The beggar limped off to the baker's, but as he stood by the shop, an old pilgrim, clad in long pilgrim-weeds, and with a staff in his hand, came up the street and gave the children, who stood around the baker's door, beautiful pictures of saints and angels, for which they put money into a box which he held in his hand.

"Where is that money going?" asked the beggar.

"Many hundred miles away," replied the pilgrim, "to the city of Jerusalem, where the dear Jesus walked and where He died. Thither am I going to visit His grave, and with the money that I thus obtain to purchase the freedom of some poor Christian, whom the Turks hold captive."

"Take my mite also, then," said the beggar, giving the bright, new penny, and turning away hungry from the baker's shop; but the good baker, who had seen it all, called the poor man back, and gave him the bread, which he otherwise would have bought.

The pilgrim wandered through many countries, and at length took ship and arrived at the great city of Jerusalem. As soon as he entered the city he presented himself to the Turkish Sultan, who held this poor Christian brother in captivity. He offered him a considerable sum of money to release him, but the Sultan demanded still more.

"I can offer you no more," said the pilgrim, "excepting the copper penny which a poor hungry beggar gave me out of charity. Be charitable and

merciful then as he was, and this copper may bring even you a blessing."

The Sultan had mercy, received from the pilgrim the penny and released the captive.

The Sultan put the penny-piece in his left-hand pocket, and forgot all about it. Not long after the Emperor advanced to the city of Jerusalem and made war upon it. The Sultan led on his troops bravely and was not wounded. One day an arrow was shot at his breast, but though it pierced the garment, he remained unhurt. This was so wonderful, that as soon as the fight was over, he examined his dress, and found that the penny-piece in his pocket had defended his breast from the arrow's point. The Sultan regarded the penny as the preserver of his life, and therefore hung it to his crooked sabre by a golden chain.

After a while the Sultan was taken prisoner by the Emperor, and was compelled to give up his weapon in token of submission. In this manner the sabre and the penny came into possession of the Emperor.

One day, as the Emperor and the Empress were seated at table together, the Emperor with a goblet in his hand, the Empress expressed a wish to see the Turkish sabre, of which she had heard so much. It was instantly brought, and while the Emperor was showing it to her, the penny, still hanging by its golden chain, fell into the cup. Before the Emperor drank he drew the penny out, but in that short time it had turned quite green, and by that everybody knew that there was poison in the cup. A wicked chamberlain had secretly put poison into the Emperor's cup, and but for this penny he would have drunk of it and died.

The Emperor had the penny set in gold and placed in his crown. Thus the poor penny pleased a child, obtained bread for a beggar, defended the breast of a Sultan, and saved the life of an Emperor. For all this it was set in the Imperial crown, and there it remains to this day. I wish one could but get a sight of that crown.

Mothers' Corner.

SOME DON'TS FOR MOTHERS.

Don't train your six-months-old infant to wail for everything he sees. He will be quick to learn that his cries can rival Aladdin's lamp.

Don't fail to suppress the first evidence of ill-tempered rebellion. Your eighteen-month's-old child can manifest a will. Conquer with patience and firmness at the very outset if you are in the right, or look for greater trouble later.

Don't use bribes to gain your end. You insult your child unless you teach him obedience for his own good, and make him realize this.

Don't allow lax government to reach the point when nothing short of corporal punishment will enforce obedi-

ence. Avoid that as you would the plague. It can easily be avoided by a wise beginning.

Don't forget that "in times of peace prepare for war" will apply to your children. If obedient in health they will be better equipped to weather the storm of illness.

Don't shrink from your children's demonstrations of affection. Better twenty rumpled gowns than one bruised heart.

Don't fail to teach your children fearlessness, but point the division between fearlessness and foolishness. This can be learned at an early age.

Don't fail to begin early to establish orderly habits. They save endless trouble later.—*Ladies' Home Journal*.



The Children's Budget Box.

Our little friends are getting interested in this department. The prize winners for Competition No. 2 cannot be announced until the June number, but we have received the following verses and story, the writers of which will receive book awards. As yet no photographs have been received. Boys, why don't you get a kodak and practice amateur photography?

THE MONTHS.

In January falls the snow,
In February cold winds blow;
In March peep out the early flowers,
In April fall the sunny showers;
In May the tulips bloom so gay,
In June the farmer mows his hay;
In July harvest has begun,
In August hotly shines the sun.
September turns the green leaves brown,
October winds then shake them down.
November fields are brown and sear,
December comes and ends the year.

ANNIE GODFREY,

Age 9. Clarkston, Utah.

THE CHRIST-CHILD.

There was born in a low little manger
Many hundreds of years ago,
A little Child named Jesus.
Oh, we children love Him so!

Three wise men on the desert
Saw the Star that shone out bright.
It led the way to the manger
Where Christ was born that night.

They followed the star to Bethlehem
Which was many miles away.
They came to the lowly manger
Where Christ our Savior lay.

They went to give him presents,
As the others did, you know;
For they knew it was our Savior.
Who had come to earth below.

He came to earth to save us,
And he taught us day by day
Many things that we might follow
In the strait and narrow way.

IRETA BELL,

Age 11. Glenwood, Utah.

IN THE SPRINGTIME.

The fields lay before us, one green
sheet; oh! how they made one's soul re-
joice, for Spring had come.

We wandered hand in hand, three in-
nocent little children, not knowing what
sorrow or worldly things were; only en-
joying the bright sunshine and sweet
fragrance of the spring flowers.

On and on we went over field and
meadow until we reached our favorite
resting place, in a willow grove, where
the willows formed a small grass and
dandelion carpeted room.

Here we loved to go with our lunch
and sit and talk and eat the wild straw-
berries which grew near by.

Don, Vida and I loved each other only
as playmates can, in their simple way,
and 'twas this that made us love the
birds and bees also.

After lunch came the happiest time of
all, for over the little knoll we went to
where the red bells grew, scenting the
air with their sweet perfume.

Then tired but happy we walked slow-
ly home, where we dropped our armful
of flowers into the lap of the angel of
our home, who, like all mothers, smiled
on her darling children.

VINNA HAWS,

Age 15. Provo, Utah.

DEW DROPS.

Pretty dew drops! Pretty dew drops!

Twinkling all around,
On this summer morning
Everywhere they're found.

They sparkle in the sunshine,
In the morning air,
They look like little raindrops
Shining everywhere.

They fall early in the morning
And twinkle in the corn;
They sparkle on the haystack,
And shine bright on the barn.

They kiss the pretty flowers,
And then they look so new,
I think the flowers thank them,
The cooling drops of dew.

WILLARD W. PORTER,
Age 10. Grayson, Utah.

COMPETITION NO. 3.

Book premiums will be awarded for the following:

Verses: Not more than twenty-four lines.

Stories: Not more than two hundred lines.

Photographs: Any size and subject.

Drawings: Any size and subject.

Rules.

Competition will close June 1st.

Every contribution must bear the name and address of the sender and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only.

Address: The Children's Budget Box,
Juvenile Instructor, 44 E. South Temple
St., Salt Lake City, Utah.

The Juvenile Instructor Puzzle Page.

The answer to our April Enigma is the letter S. We received thirty-seven correct solutions, and instead of awarding ten prizes we are going to give each of the thirty-seven a book souvenir. Here is the list of winners:

Eva Snyder, Provo, Utah.
Elva Allen, Hyrum, Utah.
Albert Southwick, Provo, Utah.
Glenn Richards, Riverside, Utah.
Florence Richards, Riverside, Utah.
Myrl Robison, Hinckley, Utah.
Maggie Hatch, Hatch, Idaho.
Louis Calton, Riverside, Utah.
Nellie Crook, Heber City, Utah.
Lizzie Ellison, Provo, Utah.
A. F. Jensen, Moroni, Utah.
Fuchsia Robinson, Laketown, Utah.
Leora Larsen, Brigham City, Utah.
Ray K. Johnson, Wilford, Idaho.
Mathew Bentley, St. George, Utah.
Edna Swensen, Montpelier, Idaho.
Annie Woodbury, Salt Lake City, Utah.
H. Harold Jackson, Parker, Idaho.
Marthann Bingham, Ogden, Utah.
Clinton Wakefield, Huntington, Utah.
Glenn Collard, Huntington, Utah.
June P. Robertson, Cowley, Wyo.
Harold Jones, Payson, Utah.
Nina Fuller, Provo, Utah.
Ivy Manning, Hooper, Utah.
Leda Allen, Kingston, Utah.

Neff Boothe, Collinston, Utah.
Myrtle Petersen, Castle Dale, Utah.
Rodney Bell, Glenwood, Utah.
Joseph Savage, Woodruff, Arizona.
Jesse Savage, Woodruff, Arizona.
Anna Martha Lewis, Mesa, Arizona.
Brigham Young, Fruitland, New Mexico.
Irving Bennion, Taylorsville, Utah.
Mildred Harvey, Raymond, Canada.
Carl F. Reimann, Evansville, Indiana.
Lloyd White, Summit, Utah.

ENIGMA FOR MAY.

I am a word of letters six,
A shelter made of logs or bricks;
Behead, then in each house I stand,
Of rich or poor throughout the land.
Behead again, I power express:
Now, Juveniles, all try to guess
My name, then from me take
As many words as you can make.
The author found just forty-four;
Try it, perhaps you'll find some more.

First find the word hidden in the enigma, then form as many English words out of the letters as possible. We will give book prizes for the best ten answers. Competition closes June 1st.

Address: Puzzle Editor, Juvenile Instructor, 44 E. South Temple St., Salt Lake City, Utah.

In Jocular Mood.

"How iss your boy Fritz getting along in der college?"

"Ach! He is halfback in der football team and all der way back in his studies."

A charming young woman named Ginter Got married in Salem last winter.

Her man's name was Wood

And now, as they should,
The Woods have a cute little splinter.

—Boston Transcript.

Doubtful Assurances.

"Do you think they approved of my sermon?" asked the newly-appointed rector, hopeful that he had made a good impression.

"Yes, I think so," replied his wife; "they were all nodding."

Not on Her Life.

An Irish woman walked into a large department store. The floor-walker, who was very bow-legged, asked her what he could do for her. She told him that she would like to look at the handkerchiefs that were advertised.

"Just walk this way, ma'am," said the floor-walker.

The woman looked at his legs.

"No, sir," indignantly replied the old lady; "I'll die first."

No Business of Hers.

An interesting dialogue between a woman and a railway conductor—in which the woman got the best of it—is reported by the Philadelphia Press:

"I shall have to ask you for a ticket for that boy, ma'am."

"I guess not."

"He's too old to travel free. He occupies a whole seat, and the car's crowded. There are people standing."

"I can't help that."

"I haven't time to argue the matter, ma'am. You'll have to pay for that boy."

"I've never paid for him yet."

"You've got to begin doing it some time."

"Not this trip, anyway."

"You'll pay for that boy, ma'am, or I'll stop the train and put him off."

"All right. Put him off if you think that's the way to get anything out of me."

"You ought to know what the rules of this road are, ma'am. How old is that boy?"

"I don't know. I never saw him before."



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Book Review.

Another book of stories for children, "The Doings of the Brambles, and Other Stories," by Alice Anette Larkin, is a book of short stories for the little tots. They are just innocent little stories that the children will enjoy.

The book is published by the Mayhew Publishing Company, of Boston.

"Prince Izon," by James Paul Kelly is the title of a fascinating story just published by A. C. McClurg and Company.

The scene is laid in the Grand Canyon of Arizona and has to do with the Christian City called Luxtol, the Pearl City, and the Pagan city called Ixtol, the Red City.

Prince Izon is a direct descendant of the Montezumas and ruler of the Pearl City in Christian righteousness. Topeltzin rules the Red City in unholiness and debauchery. Izon is captured by emissaries of Topeltzin and is given the alternative of renouncing Christianity or being sacrificed to the Pagan god, Tezcatlipoca.

The story is full of exciting and interesting incidents, enlivened by the love of Izon for a Spanish maiden, Miriam, and the winning of the heart of Miriam's cousin Isabel by the Havasupai chieftain, Black Eagle.

The purity of Luxtol is contrasted with the wickedness of Ixtol and a very interesting story is related, culminating in the triumph of the Christian city over the pagan city by the divine aid of God. It is a book we can recommend.

Price, \$1.50 postpaid.

Subscribers.

Do you get the Juvenile Instructor every month? If you have subscribed for the Juvenile and it does not come any month, please notify us at once so that we can investigate and locate the trouble. Do not wait several months and then complain that you are not getting your magazine. When you have paid for it, we want you to have your Juvenile every month, and we shall appreciate very much the prompt reporting of the failure of your magazine to reach you.

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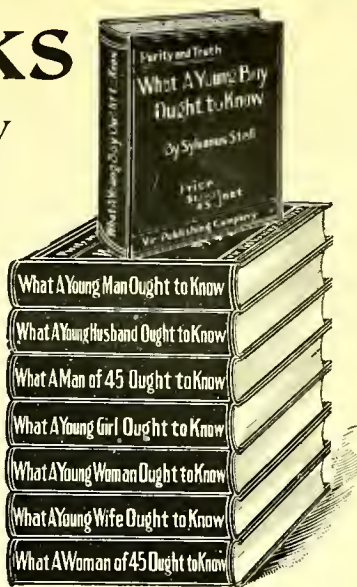
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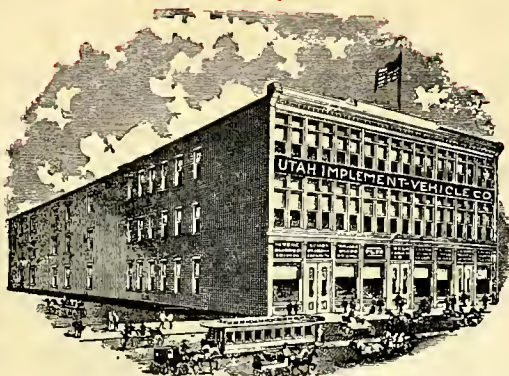
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